

NARI VIJNANA,
OR
AN EXPOSITION OF THE PULSE.

BY
THE RENOWNED PHYSICIAN-SAGE, SANKARA
SEN, AND THE CELEBRATED
SAGE, KANADA.

TRANSLATED INTO ENGLISH
FROM
THE ORIGINAL SANSKRIT
BY
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EDITOR OF THE ASHTANGA HRIDOY,
CHARAKSAMHITA, AND HINDU PATHOLOGY, ETC.

Calcutta

PRINTED BY
BISWA NATH DAS, AT THE "UNION PRINTING WORKS,"
42, NAWABDEE OSTAQUEE LANE,

1893.

11/11/11

132 D
159

PREFACE.

The *Nāri Vijnāna*, or the Science of the Pulse, by the celebrated physician-sage of India is one of the gems of the Sanskrit Medical literature of the Hindus. Among the triumphs of the Hindu intellect and research must be reckoned this interesting treatise, which sheds a flood of light on the difficult and abstruse subject of the Human Pulse. The superstructure of the Science of Medicine is raised upon a knowledge of the Pulse as indicating health and disease. The perfection to which the ancient Hindus had carried this important branch of the healing art, is marvellous. The Hindu physicians, by noting the condition of a patient's Pulse, can predict the day,—nay, the very hour when he shall expire,—whether a patient will be cured or not, and other things of a like nature.

The present Hindu physicians affirm that the labors of their predecessors were aided and facilitated by the light of Yoga. * In stating that the human system contains three and half *kotis* of blood-tubes, the commentator of our author reasonably remarks that this item of knowledge could not be attained by any other means than clairvoyance. The accuracy with which predic-

tions of death are made, seems to confirm one in this opinion, unsound as that may appear to the positive intellect of Europe.

The conception of a World-Literature first promulgated to the European public by the Philosopher-Poet of the century—Goethe—is one, the significance of which it is not easy to exaggerate. When the literature of each nation, retaining its peculiar character and idiosyncrasies, embodies and embodies the literature of all other nations of the globe, the progress of humanity will attain a mighty access of vigor and velocity commensurate with the supreme importance of the cause of civilization. In this light, the labors of all those that are engaged in rendering Sanskrit works into English, attain immense value. The fusing of Western and Eastern thought, of realism and idealism, of utility and sentiment, of practical sense and poetry, is fraught with mighty consequences—may, almost be designated the Intellectual Millennium of the world.

I venture to place this shining light of literature before the English-speaking public. The bushel is taken from the light and it is placed on a hill-top, in order that all may be gladdened with its beneficent beams. English is the tongue of a sovereign on whose dominions the world-circum-ambulating Sun never sets; and it behoves every one interested in the progress of humanity to

spend himself in placing the precious gems of Sanskrit lore before the eyes of the English-speaking public, so that the wisdom of the East fusing itself with and supplementing that of the West, the progress of our species may be accelerated all the more vigorously.

How far I have succeeded in my endeavours, it is not for me to judge. Suffice it to say that if I meet with the encouragement of the general public as regards this virgin English publication of mine, I shall put forth successive efforts in this direction.

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NARI VIJNANA, OR AN EXPOSITION OF THE PULSE.

CHAPTER I. SALUTATION TO GANESA. (1)

नमो गणेशाय ।

शिवं प्रणम्य सशिवं शिवदं शिवकीर्त्तनम् ।

शुचातीतं शुचमयं व्यक्तमव्यक्तमव्ययम् ॥ १ ॥

सानन्दकविराजय सुहृदः प्रियकाश्यपा ।

नाडीप्रकाशं तनुते सेनः श्रीयुतशङ्करः ॥ २ ॥

Bowing down to Siva (2) together with Sīvā ;
bestower of welfare ; unfolding the means of
emancipation | transcending the qualities (3). yet

(1) Ganesa, son to Siva, is the deity that brings auspiciousness to every undertaking, and as such is generally invoked first by authors.

(2) 'Curo should be asked of the Sun, wealth of Fire, knowledge of Sankara, and emancipation of Janārdhana.'

(3) *viz.*, Goodness, Passion, and Foulness. It is not easy to make European readers comprehend the peculiarly Hindu conception of these three qualities. Students desirous of an acquaintance with them, are referred to the English version of the Sāṅkhya Philosophy published under the auspices of the Theosophical Society, also to Davis' *Philosophy of the Hindus*.

having them ; conditioned and unconditioned ; (1) and undeteriorating, the auspicious Sankara Sena, wishing well to his friend, the physician, (2) Sānanda, (3) composes this Exposition of the Pulse. 1-2.

फलमाह ।

यद्यस्ति वातादिरुजां युद्धसा
साध्यादि-विज्ञान-विशेष-लिप्सा ।
यथोजिह्वापयथोजिह्वासा
तदायुधैरत्रमतिविधेया ॥ ३ ॥

If learned people wish to acquire a knowledge of ailments springing from (morbid) (4) air and the rest, desire to get well acquainted with curable

(1) *i. e.* existing *absolutely* before creation. 'The Soul or this Sole One verily existed at the beginning.' *Sruti*.

'The Cause of all beings, without cause, manifested by Goodness, Passion and Dullness, having eight forms, the Cause of the generation of this entire universe, named *vyakṛta*. It alone is the abode of all souls, as the Ocean is the receptacle of all waters'. *Susruta*.

(2) 'A physician is named *Kavirāja*, prince of poets, by reason of his being a conger of the noblest qualities.' *Commentator*.

(3) Another reading is *Sānandan-gladly*. Then the name of the 'friend' of our author must remain unknown.

(4) Air, Bile, Phlegm. Combination of any two or all three in a morbid condition.

and other (1) diseases, seek celebrity and shun censure, they should lend attention to what is said here 3.

अथ नाडीचक्रमाह ।

साङ्गत्रिकोऽथोनाडोऽहि स्थूलाः सूक्ष्माश्च देहिनाम् ।

नाभिकन्दनियन्तास्ता स्तिर्यग्गूर्णमधःस्थिताः ॥ ४ ॥

हासप्रति-सहजन्तु तासां स्थूलाः प्रकीर्त्तिताः ।

देहे धमन्यो धन्यास्ताः पञ्चेन्द्रिय-गुणायहाः ॥ ५ ॥

तासाञ्च सूक्ष्मगुणिराणि यत्नानि सप्त

स्थूलाणि यैरसकदन्नरसं वहन्ति ।

आप्याय्यते वपुरिदं हि नृणामनीषां

अन्धः स यद्विरिय सिन्धुमतैः समुद्रः ॥ ६ ॥

System of blood-vessels.

Corporal beings have three and half *Kotis* of blood-tubes, gross and fine. They are fastened at the navel as at a root, and some are set obliquely, some upwards and some downwards. 4.

Of these, seventy-two thousand are described as gross. Those that conduct the qualities (respectively) of the five organs (of sense) in the body, (2) are superior. 5.

(1) *i. e.* incurable diseases, or those curable with difficulty.

(2) 'Those that in the body conduct the qualities (respectively), *vis.*, form, taste, sound, smell, and touch, of the five organs, *vis.*, the eye, the ear, the nose, the tongue, and the skin, are superior.'

These (1) have seven hundred minute pores. These, continually carrying the essence of edibles, nourish the system of man, even as hundreds of streams replenish the ocean with water. 6.

(1) 'There are seven hundred gross blood-tubes. Their ramifications resemble the foliage of trees.' The principal tubes are forty. The blood-tubes are numbered three *kotis* and a half on account their being joined to the pores of the skin. Anent each of them being fastened to every pore, Susruta says, 'Their mouths are bound to the pores.' As for what is said in *Sivasanhitā*,—'In the inside of men there are three lacs and a half of blood-tubes', it is intended to notice only the more prominent ones. That mention has been made of three *kotis* and a half of blood-tubes is not absurd, as this number has been arrived at by the spiritual sight. In order that persons enquiring about the means of healing wounds, may not be disappointed, having regard to the number of blood-tubes with their branches and ramifications, it is said, "They are countless." It is also said, "The lord resident in the body is incapable of being seen by the eye. He is seen by the eye of cognition and the eye-sight of asceticism." "Those blood-vessels that are in the bodies of corporal beings, bound at the navel, branch around. The lives of creatures are at their navels, and life depends upon the navel (for its existence). The navel is covered with blood-tubes."

Susruta.

By 'These' we should understand *seven hundred* only of the two and seventy thousand blood-tubes enumerated above. This is inferable alike from the opinion of Susruta and the following *Sloka* :—*Sirāṁ sata sapṭakena—seven hundred blood-tubes etc.*

आपादतः प्रततगात्रगोपमेवा .

नाभस्तकादपि च नाभिपुरःस्थितेन ।

एतन्मदङ्ग इव चर्मचयेन नद्धं

कार्यं नृणां हि शिराशतसप्तकेन ॥ ७ ॥

As a drum (1) is bound with leather-strings, in this world the bodies of men are entirely covered from head to foot with these seven hundred blood-tubes, bound in front of the navel. 7.

Susruta says: 'There are seven hundred blood-tubes. Even as a field is watered by streams, this body (of ours) is sustained by these, performing the functions of contracting, dilating, &c.

'Even as a bark, having its ribs kept fast with many bonds, launched on deep waters, is competent to bear heavy loads, so man, having his joints bound with tendons, is capable of standing wear and tear.' *Bhavamisra*.

(1) *Mridanga*—drum. *Mrit*—earth, *anga*—body. Anciently and in some cases now, our drums were and are made of clay burnt.

"The navel-ring is the root of all the blood-tubes that course through the frame." *Raja Martanda in Patanjali*.

Susruta says,—"The blood-vessels root at the navel. Therefrom they course upwards, downwards and obliquely."

Regarding the navel-root, the *Gaduda Swarodaya* says,—"The sprouts that shoot from under the navel."

It is said in *Susruta*,—"Of these blood-tubes springing from the navel, ten course upwards, ten downwards, and four obliquely,—the ten coursing upwards, performing the

सप्तशतानां मध्ये चतुरधिका विंशतिः स्फुटाः तासांमेकैव परीक्षणीया, या दक्षिणकरचरण विन्यस्ता । चतुरधिकेति प्रस्तुतत्वात् तदुक्तं “तिय्यक्कुम्भोदेहिनां नाभिदेशे, वामे वक्त्रं तस्य पुच्छश्च याम्ये । ऊर्ध्वभागे हस्तपादौच वागौ, तस्याधस्तात् संस्थितौ दक्षिणौ तौ ॥ वक्त्रे नाडीद्वयं तस्य पुच्छे नाडीद्वयं तथा । पञ्च पञ्च करे पादे वामदक्षिणभागयोः” ॥

Of the seven hundred, four and twenty are perceptible ; and of these (twenty), one, forsooth, should be examined, namely, that which is set in the right leg and arm. ‘Four and twenty’ is said in accordance with what is said :—‘In the navel of corporal beings there is a tortoise (1) placed obliquely. Its mouth is at the left, its tail at the right. Its left hand and foot are cast upwards, and its right hand and foot are placed downwards. There are two pulses at its mouth, and two at its tail.

functions of hearing, touching, seeing, tasting, smelling, breathing, (2) yawning, feeling sorrow, (2) speaking, weeping, and other particular acts, maintain the body. Those about the heart spring in three divisions, numbering thirty. Those bearing in several couples Air, Bile, Phlegm, blood and the humours, are ten. Sound, form, taste, and smell are perceived by eight. By two is speaking performed. By two are loud sounds produced. Two serve the process of sleep. Two serve the purpose of waking. Two bear tears. Two course in the breasts of females, and the rest carry semen from the paps of males. (2) Thus is the number thirty (reached).’

(1) *i.e.* something resembling a tortoise.

There are five pulses each in its hand and foot at the left and right. (1)

एकेति एकस्या एव पाणिपादमध्यविन्यासात् । दक्षिणेति प्राधान्येन पुंसामयत्वं यदुक्तं “वामे भागे स्त्रिया योज्या, नाडी पुंससु दक्षिणे । इति प्रोक्तो जया देवि, सर्वदेहेषु देहिनां” ॥ कूर्मावस्थिति-भेदेनैव स्त्रीपुंसयो वासदक्षिणतः परीक्षा । तथाचोक्तं “स्त्रीणामृद्धसुखः कूर्मः पुंसां पुनरधोसुखः । अतः कूर्मव्यतिक्रान्तात् सर्वत्रैव व्यतिक्रमः ॥ लक्ष्यते दक्षिणे पुंसां या च नाडी निचक्षणैः । कूर्मभेदेन यामानां वामे चैवावलोक्यते” ॥ नपुंसकस्य तु स्त्रीपुंसयोरन्यतराकारप्रकटतामपेक्ष्य परीक्षा । साम्यं न नस्यादेव ।

Eka—one (pulse)—is mentioned, because a *single* pulse is located in the hand and foot.

Dakshina—right (leg)—is said, having regard to the superiority of men over women. It is said, “The pulse of a female is set at the left, of a male on the right. This, O Goddess, I have said with reference to the bodies of all corporal beings. On account of the difference of position of the tortoise, a female’s and a male’s pulse are to be examined (respectively) at the left and at the right, (2)

(1) The number of its pulses, therefore, amounts to twenty-four.

(2) “The right pulse of a male, and the left one of a female, are respectively to be examined.”

It is also remarked, the tortoise in a woman has its face cast upwards, while that in a man looks down. Therefore all the difference hinges upon the difference of (the position of) the tortoise. 'In consequence of the difference of (the position of) the tortoise, the discerning examine that pulse of the right (hand) of the male that they examine of the left (hand) of a female. As regards a hermaphrodite, (1) its pulse should be examined, having regard to its manifesting the marks of a male or of ■ female. But the same course cannot be held with respect to each.

कृत्विनस्य तु प्रकृतिस्थितागतं । चरणेति दक्षिणस्य वास-
पन्थिपश्चात्पार्श्वस्था, वासस्य ■ दक्षिणपन्थि पश्चात् पार्श्वस्थैष
सदुपदेशात् । तेन पादस्थ-पञ्चतः पृथक् कथं । करस्या ह यक्ष्यते ।
प्रायिकश्चैतत् । तथाच, नाड्योऽष्टौपाणिपात्कण्ठनासोपान्तेषु याः
स्थिताः । तासु जीपस्य सञ्चारं प्रथमेन निबोधयेत् ॥ तथा,
आगन्तुकं चरं तृष्णा वायासं मेषुनक्रमं । भयं शोकश्च कोपश्च
कण्ठनाडी निदर्शयेत् ॥ चरणं जीवनं कासं कण्ठरोगं शिरो-
रुजां । अथयाननजान् रोगान् नासानाडी निदर्शयेत् ॥

(1) If a hermaphrodite is of ■ masculine nature, his right pulse, if of a feminine nature, her left pulse, is to be examined. 'As respects a eunuch, his pulse should be examined, having regard to his nature.'—This remark of the commentator reads like a riddle.—T.

"Some, however, say that one should examine the left pulse of a hermaphrodite." *Commentator.*

चरमक्षणे रोगविशेषे वैशेषिकमेव । अन्यैरप्युक्तं;—“पाणिपात्
कण्ठनासाक्षिर्कर्णजिह्वान्तमेढ्रगाः । वामदक्षिणतो लक्ष्याः षोडश
प्राणशोधने ॥ तस्मात्सव्येन इत्यादि वक्ष्यमाणहेतुसमुदायार्थं
भासाभयेक्षणं ॥

As regards a eunuch, one should examine his pulse, having regard to his nature. (1)

Charana—Foot. etc. A person should, in consonance with wise injunctions, examine the Pulse passing behind the left joint of one's right foot, and that passing behind the right joint of one's left foot. For this (reason), this (Pulse) is different from the five others passing along the foot. I shall speak of the Pulse set in the hand. (2)

घटीक्षामकारमाह ।

सव्येन रोगवृत्तिकूर्परभागभाजा

षोडशाश्च दक्षिणपराङ्मुखिकान्वयेण ।

(1) The inference is that the left Pulse of a female and the right of a male are one and the same. The difference of their locality is attributable to the difference of the position of the tortoise in the male and the female.—1.

(2) This is the one generally examined. Still in the eight Pulses set in the hands, the feet, the (two) sides of the throat and of the nose, should the course of vitality be carefully tested. The Pulse about the throat indicates approaching fever, thirst, fatigue, approaching Paphian encounter, fright, grief, and wrath. The nasal Pulse indicates death, life, sexual urgency, and any disease of the throat, head, ear, or mouth.

अङ्गुष्ठसूत्रसन्धिपश्चिमभागसन्धे

नाडी प्रभञ्जनगतिः सततं परीक्ष्या ॥ ८ ॥

सव्येन करेण, रोगवृत्तिः गदधारणस्यान चित्वापीडने हेतुः ।
रोगाणां वातादि-पिशुनवायूनां धारणं यथा स्यात् तथा आपीडेति
कश्चित् । परमार्थस्तु साविष्टति इति पाठः प्राचीनसम्प्रदायसिद्धः ।
तेन तिर्यक् करधारणं सुपपद्यते । भाग इति संसुदित कफोष्णि-

THE MODE OF EXAMINING THE PULSE.

Pressing with his left (hand) placed at the disease-bearing locality of the elbow, and with the three fingers of his right hand placed at the spot behind the thumb, should (the physician) always examine the Air-coursing (1) Pulse. (2)

(1) Owing to the lameness of both Bile and Phlegm, Air embodies in itself their motions as well,—for it has been said, 'Bile is lame, Phlegm is lame, lame are also the impure elements. Even ■ clouds pour down rain wherever the wind drifts them, (Bile and Phlegm) course wherever Air bears them.' The Pulse should always be felt to ascertain the approach of a coming malady.

(2) With regard to the final share in particular ailments, others have also stated that particular Pulses are to be examined. 'In order to a knowledge of vitality, the sixteen Pulses passing the hands, the feet, the throat, the nose, the eyes, the ears, the tip of the tongue, and the penis, should be examined.' Therefore the mode of examining these is given with reasons in the *śloka* beginning with *śavya* (given below).

परं । भाजेति परीक्षाकालेऽपि तत्रैव हस्तस्थितये । आपीडयति
अर्थात् नाड्यं, एतच्चापीडनं वातादिपौष्पापर्यवोधनाय । अथेत्या-
पीडनानन्तरं । नतु परीक्षाकालेऽपि आपीडनस्थितिः । दक्षि-
णेति प्रायिकं, स्वपरीक्षायामन्यथात्वात् । त्रयेणेति योग्यतया
तच्छ्रुतीनान्यथानासिकाग्रहणं । पश्चिमेत्यङ्गुष्ठस्याधोभागः ।

Savyena etc.—with the left hand etc. The reason
of pressing the elbow is embodied in '*roga-dhriti*—
locality of the ailment. Some explain *roga-dhriti*,
locality of the vitiated humours, Air, &c.

Sachi-dhriti is the reading of an older author-
ity. This would indicate that the hand should
be held bent (upwards). *Bhaga*—*the part just be-
hind the raised elbow*. *Bhaga* indicates that the
hand (of the physician) should remain there also
at the time of examination. *Apadya*—*pressing*
i. e. the Pulse. This pressing is in order to a know-
ledge of the succession of Air &c. *Attha*—*after*
pressing (the patient's Pulse behind the thumb) ;
but the pressure must not remain at the time of
examination. *Dakshina*—*right hand*, refers to the
fact that it is generally the case with the physician
to examine the Pulse with his right hand, the ex-
ception being when he examines his own Pulse.
Trayena—*three combined*—means that the fore-
finger, the middle-finger and the ring-finger should
touch the parts which they are respectively fitted
to. *Paschima*—*the part behind the thumb*.

मूलेति चतुर्दशम्यान्तभागगारम्य । मध्य इति अङ्गुलिद्वयपरि-
मितगूले । तदुक्तं अङ्गुष्ठस्य तु मूले या धमनी जीवसाक्षिणी ।
तस्या गतिवशात् विद्यात् सुखं दुःखञ्च देहिनाम् ॥ तथा—

हस्तयोश्च प्रकोष्ठान्ते मणिवन्धेऽङ्गुलिद्वयं । पादयोर्नाडिका-
स्थाने गुल्फस्याधोऽङ्गुलिद्वयम् ॥ कर्णगूलेऽङ्गुलिद्वन्द्वं नासा-
मूलेऽङ्गुलिद्वयम् । एवमप्यङ्गुलिद्वन्द्वमग्रतः कर्णरन्ध्रयोः ॥ अङ्गुलि
रेकयष्टः कण्ठिप्रशास्त्री । उक्ताश्च “सकण्ठिश्च यत्र एक स्तत्-
प्रमाणाङ्गुलिः स्यात् । तदुभयमितसङ्गन्धेय नाडीप्रचारः ।
भवति यदि तस्मिन् गेहिनी गेहमध्ये कथमिव गृहमेधी तत्र जीव
स्तदा स्यात् ॥” प्रभञ्जनस्य गति र्यत्नेति नाड्यन्तरनिरासः ।

Mulan—beginning from the edge of the wrist,
Madhya—the part behind the thumb measuring
two *angulis*. It is said,—‘From the course of the
blood-tube placed at the root of the thumb bear-
ing witness to life, one should attain a knowledge
of the happiness or the misery of corporal beings.’
Further : ‘The locality of the Pulse is the space of
two *angulis* behind the two wrists of the hands,
two *angulis* behind the ancles of the feet, two *an-*
gulis under the nose, and two *angulis* at the roots
of the ears.’ (1) An *anguli* is a grain of barley with
the spike. It is said, ‘A grain of barley with the
ear is the measure of an *anguli*. In both these
angulis the Pulse ranges as in a residence.’ As

(1) The breadth of a grain of barley together with
the ear must here be understood.

when the good-wife is not in a house, where is the goodman ? So without the Pulse, where is the living being ?

सततमिति सुखदशाया अपि । तदुक्तं “भाविरोगावबोधाय सुस्थ-
नाडीपरीक्षणम्” । अन्यत्रापि, “स्पर्शनादिभि रभ्यासात् नाडीज्ञो
जायते भिषक् । तस्मात् परामृशेन्नाडीं स्वस्थानामपि देहिनां ॥
परीक्षाच्च, स्पर्शनात् पीडनात् धात्वात् वेधनात् मर्दनादपि ।
ताद्यु जीवस्य सञ्चारं प्रयत्नेन पियोधयेत्” ॥ अपिना स्नेदात्
दाहश्च इत्यर्थः । वज्रक्षयमक्षयदुर्बलिष्ठाकुलिचेपादिना वेदन-
जननयत्नः पीडनं, मर्दनन्तु न तथेति लघूपायपश्चाद् गुरुपायव्यव-
स्थेति श्रमो नापेक्षितः ।

Prabhanjanagati—through which Air courses.
This implies disregard of the other (humours) of
the Pulse. *Satatan—always, i. e.* even when a
person is in health. It is said: ‘A healthy Pulse
is to be examined in order to the ascertainment
of impending illness.’ At another place: ‘A phy-
sician acquires an acquaintance with the Pulse by
habitually feeling it. Therefore should he examine
the Pulse even of the healthy’. The examination
should be made in these ways; ‘One should care-
fully ascertain the course of vitality by touching
humming, striking, piercing, squeezing (the Pulse).
By *api* is to be understood. ‘By sweating and burn-
ing as well.’ But it is not to be understood that
the more powerful means should be resorted to after,

the weaker ones. *Pirana*—hurting—means 'striking for long with the stronger fingers and so producing pain'. Not so *marddana*.

परीक्षणीय भावः ।

वातं पित्तं कफं चूर्द्धं सन्निपातं तथैव च ।

साध्यासाध्यविवेकञ्च सर्व्वं नाडी प्रकाशयेत् ॥ ६ ॥

सन्निपातं त्रिदोषजनिति सामान्यतः । साध्यासाध्यमिति
विशेषतस्तत्त्वार्थः । सर्व्वमित्येत दन्यञ्च रोगादिकं इत्युपसंसारः ।

इति शङ्कर सेन कृतौ नाडी प्रकाशे
प्रथमोद्योतः ।

The Pulse discovers Air, Bile, Phlegm, or the morbid condition of all the three combined ; the knowledge of curability or incurability, and everything.

Sannipata—generally the three morbid humours combined. *Sadhyasadyan*—curability or incurability in particular. *Sarvam*—everything *i. e.* these and other diseases. This is the conclusion. 9

CHAPTER II.

अथ नाडी-विज्ञान-संग्रह-भाह ।

प्रातः कृतसमाचारः कृताचारपरिग्रहः ।

सुखासीनः सुखासीनं परीक्षार्थमुपाचरेत् ॥ १ ॥

प्रातरिति प्राथिकं, मध्याह्ने उष्णतान्वितेत्याहुः ।

Having finished his morning (6) acts and observances, and being seated at his ease, (the physician) should examine (the patient), after he also has finished his own morning acts and seated himself comfortably. 1.

Prate—morning—implies that the Pulse should be examined generally in the morning, agreeably to the saying that at mid-day (the Pulse) is affected by heat.

निषिद्धकालगाहः ।

तैलाम्यङ्गे च सुप्ते च तथा च भोजनान्तरे ।

न तथा क्षायते नाडी यथा दुर्गतगा नदी ॥ २ ॥

तैलेति स्नेहगात्रोपलक्षणं । सुप्त इति निद्राकाले । भोजनान्तरे, भोजनसमये भोजनावसानकाले च तथाचोक्तं “सदाःस्नातस्य सुक्तस्य चुरतृष्णातपसेयिनः । व्यायागह्वान्तदेहस्य सम्यक् नाडी न बुध्यते ॥” सम्यगिति वातभूच्छ्वादि-क्षयिक-रोगे तु नायं नियमः ।

(6) At noon and in the evening the Pulse, having heat and rapidity of motion—characteristics in fever—the physician cannot with certainty attain to a knowledge (of the patient's health.)

INTERDICTED OCCASIONS.

When a person has rubbed his body all over with oil, (1) or is asleep or taking his meal, his Pulse cannot be known, resembling a river working its way with difficulty through impediments. 2

Taila—oil—means oil of any kind.

Bhojanantare—while taking his meal, and just after doing so. It is also said, 'The Pulse of one that has just bathed, that has finished his meal, (2) that is hungry or thirsty, that has exposed himself in the sun, or whose body is fatigued by physical exercise, cannot be understood.'

Samyak—adequately—implies that in epilepsy brought on by (morbid) Air, and other diseases lasting for a short time, this rule does not hold. 4.

(1) 'The oil derived from sessame and other oily substances.' *Bhava Prakasa, Suddhi-tatwa dhrita* : 'When, oil rubbed on the crown of the head, smears the entire body and gratifies the arms with its streams, this is *Abhyanga*'. But this is a special application of the term. Here, however, the rubbing all the limbs with oil is intended.

At these times the Pulse cannot be known on account of its then not being in its natural state.

The three *chas* imply the equal importance of the words connected by them.

(2) *Bhuktam—that has fed—means that has just finished his meal.*

अथ वातादि-स्वभाव-क्रममाह ।

आदौ च वहते वातो मध्ये पित्तं तथैव च ।

अन्ते च वहते श्लेष्मा नाडिकालयलक्षणं ॥ ३ ॥

आदाविति कफोष्णि-निपीडन-द्वितीय-क्षणे, नतु तर्जनी-निवेश-स्थले, नापि विनिगमना-विरहेण अनाभिकार्यस्थले, स्थानभेदस्य सर्वत्रावच्छमापत्वात्, वक्ष्यमाणगतिभेदस्य स्थानभेदानुपपत्तेः, तथा अतुभयाच्च ।

यत्तु आदौ च वहते पित्तं, मध्ये श्लेष्मा तथैव च । अन्ते प्रभ-
ञ्जनोच्चेयः सर्वत्रावच्छविशारदैरिति तदभूलं, पित्तस्य सर्वत्रैव मध्यं
त्वेनाभिहितत्वात्, स्वस्थस्य तथा अतुभयाच्च । असाधप्रतायां पूर्वं
पित्तगति रित्यस्य लिखितत्वाच्च । समूलत्वेऽपि असाधप्रतादोषावेश-
परं । पित्तकालपरम्बा “यदा यं धातुनाभ्योति” इत्याहुर्गतेरिति
केचित् । एवञ्च, वाताधिका भवेत्ताड्यो मधेऽत्र श्लेष्माधिका भवेत् ।
अन्ते पित्ताधिका नाड्यो सन्निपाते त्रिलक्षणेति यत् तदपि तथैव ।
आदौ च वहते श्लेष्मा मधेऽत्र पित्तं तथैव च । अन्ते प्रभञ्जनोच्चेय
इत्यपि यत् पठन्ति तदपि प्रातर्गंधग्राह्यादि परं उक्तयुक्तैः ।

THE NORMAL CONDITION OF AIR, &c.

In the beginning courses Air, in the middle Bile in the same way, and last Phlegm. — These are the three characteristics of the Pulse. 3.

Adau means the next moment after pressing the elbow, but not the place where the fore-finger

is placed, (1) nor, for want of unanimity, the place where the ring-finger is placed. (This is inferable) from (the fact) that nowhere is difference of locality mentioned, that in what has been said with reference to the difference of the motions (of the Pulse), nothing has been asserted as to difference of place; and this conclusion is also arrived at on grounds of probability. 6.

As for (the saying), 'First courses Bile, and in the middle Phlegm, and Air must be understood to 'course last by those accomplished in all branches of learning,' this is baseless, because Bile is everywhere said to be in, *the middle*; and this also appears from the examination of the (Pulse of the) healthy; as also from the fact that in incurable cases, Bile courses *first*. If the theory

(1) The Bhava Prakasa says, 'In excess of Air, the Pulse is known beneath the fore-finger, in Bile under the middle finger, and Phlegm is felt by the ring-finger.' But this does not appear reasonable all round. Inasmuch as the (reality of the) difference of locality is not advanced by any other, the revered Sankara says,—'Nowhere is the difference of locality insisted on.' The fact is that in order to the easy comprehension of his disciples, the revered Bhava Misra has brought forth the doctrine of difference of locality agreeably to the Logic of *Arundhati Darśana*. How else could the Bhava Misra agree to this, '(The Pulse) courses obliquely and slow in excess of Air and Phlegm' Therefore it is improper to make rough reflections on the elders.'

be granted, then all cases come under the category of the incurable. Some assert that Bile courses first (in time), in consonance with the saying, 'That which is in any particular humour &c.' Further : '(First) the Pulse courses with excess of Air, in the middle it is charged with Phlegm, and at the end it is overladen with Bile. In the morbid condition of the three humours combined, all the three characteristics are present.' This opinion is also like the others : 'First courses Phlegm, and in the middle Bile in the same way, and Air should be understood as coursing last.' This reading refers to morning, noon, etc., agreeably to the reason already given. (1)

अथ सुस्थता-ज्ञानार्थमाह ।

"भूतता-गगन-प्राया स्वस्था स्वास्थप्रगयीधिरा" ॥ ४ ॥

(1) "With reference to the preponderance of Phlegm, Bile and Air (respectively) in the morning, at noon and in the evening, Susruta has it, 'This [Phlegm] gets predominant in winter from cold, and, in especial, in spring, in the morning and evening, and just after one has taken one's meal. This (Bile) gets powerful in the summer season on account of heat, and specially after cloudiness is cleared up, as well as at mid-day, midnight, and while the food is digesting. This (Air) grows energetic in winter, in cloudy and windy weather ; particularly after the perspiration has dried up,—also in the early morning, near the close of day, and just after the food is digested."

प्रायेति बाहुल्येन । स्वस्था परितो जाड्यरक्षिता । स्वास्थग्रथी
सुस्थताव्यञ्जिका । उक्तञ्चान्यत्र “सुखितस्य स्थिरा ज्ञेया तथा वलवती
मता” । स्थिरा गन्दगमना । वलवती, सौख्ये सति जाड्यरक्षिता ।
सुखभावेण पूर्वस्यात् भेदः । तथाच “प्रातः स्निग्धग्रथी नाड्यी,
मध्याह्ने चोष्णतान्विता । सायाह्ने धावमाना च चिराद्भोगविषर्जिता ।”
चिरादिति अतीतानागतयो द्वयोरपुक्तिः । अवान्तरभेदस्तु स्वल्पकाश-
वृद्धकाशव्यापकगतिभेदात् । एतच्च पथ्याधितानामेव ।

CHARACTERISTICS OF HEALTH.

A healthy Pulse has generally the motion of an earthworm, and is free from dullness. 1

Praya—in most cases. *Swastha*—free from dullness all around. *Swasthamayi*—betokening health. It is also said elsewhere : ‘The Pulse of a healthy person is perceived as mild-moving and vigorous.’ *Sthira*—mild moving. *Valavati*—full, yet without dullness.

(The Pulse of) those living richly differs from that of those mentioned above. It is also remarked :

“A Pulse that has long been free from disease, is cool in the morning, heated at mid-day, and rapid towards the evening.” *Chirat*—includes the past as well as the future. If such a movement continues for long, it must be understood that there has been no complaint in the past, nor will there be any in the future (a) for long ; if it continues for a short time, it must be understood that there has



been no illness in the past, nor will there be any in the future, for a short space. Such ■ Pulse belongs only to those that observe regular regimen.

अथ वातादीनां क्रमेण स्वभावशास्त्रम् ।

वातात् यक्रगता नाडी चपला पित्तवाहिनी ।

स्थिरा श्लेष्मयती क्षेयां मिश्रिते मिश्रिता भवेत् ॥ ५ ॥

यक्रोति वायोस्तिर्यग्गमनात् तिरोवहन्तीति । चपलेति वक्रं हृत्-
ज्वलनात् जडं चञ्चला । स्थिरिति जलस्य नीचगमनात् अतुल्यता,
मिश्रिते मिश्रचिह्ना भवति । तेन द्विदोषजे उभयचिह्ना, त्रिदोषजे
सर्वसिद्धेति ।

चपलता स्थिरतयोः समयभेदेनाविरोधः । तदुक्तं “कदा-
चिन्नाद्वा नाडी कदाचिच्छीघ्रता भवेत्” एवञ्च दोषादे रक्तस्थ-
रूपस्योक्तत्वात् ।

THE NATURE OF AIR Etc.

. From Air, the Pulse courses obliquely ; when charged with Bile, it is restless ; when overflowing with Phlegm, it is slow ; and when there is ■ combination (of any two or all of these humours), the Pulse is characteristic of that combination. 5.

Vakra—oblique. In consequence of Air coursing obliquely, the Pulse (when charged with Air), courses obliquely. *Chapala—restless.* On account of fire flaming upwards, (a Pulse laden with Bile), is restless and moves upwards. *Sthira—slow.* As

water goes downwards, (a Pulse stocked with Phlegm) is mild-moving. When the humours are combined, the combination bears the characters of the several humours entering into it. Therefore in a combination of any two morbid humours, the peculiarities of both, and in that of all the three, those of them all, are present.

Restlessness and slowness, in consequence of each manifesting itself at different times, do not contradict each other. It is said, 'Sometimes the Pulse moves slow, sometimes it moves swiftly.' On account also of the humours being morbid, the above statement involves no contradiction.

उक्तवक्रतादिगतिसामान्यस्य क्रमेण विशेषत्वमाह ।

सर्पजशौकादिगतिं, वदन्ति विबुधाः प्रभञ्जनेन नाडी ।

पित्तेन काक-सायक, भेकादिगतिं विदुः सुधियः ॥ १५ ॥

राजहंस गयूराणां, पारायत कपोतयोः ।

कुङ्कुटस्य गतिं धत्ते, धमनी कफ-संहता ॥ १६ ॥

आदिना वाते वृश्चिकगतिर्दीक्षायितगतिः । पित्ते काकगतिः,

श्लुतगतिः कुक्षिज्जकलविद्धादिगतिः । कफे राजहंस-गज वराह-

नादिगतिः । अय-प्रकोप प्रथमनदशागेदस्तूह्य एव । अतश्च "वातेन

नाडी-स्फूर्णं जलौका, भुजङ्गवद् वृश्चिकवच्च तिर्यक् । पित्तेन

मण्डूक-कुलिङ्ग-लाय-गतिं प्रतीतिं वृक्षेऽथ नाडी" । "उक्तास्य

वान्तस्य च मेदुरस्य निद्रारतस्यापि तथा रिरंसोः । कफाकुलस्याति-

सुखे-रतस्य, स्थौल्यं दधाना शिथिलं प्रयाति इति अयादि-त्रितय-

धिया रामराजः ।

SPECIAL CHARACTERISTICS.

Through excess of Air, say the wise, the Pulse has ■ motion resembling that of a serpent or a leech ; through excess of Bile, the Pulse courses like a crow, a quail or a frog ; and when Phlegm is superabundant, it moves like a swan, a peacock, ■ pigeon, a *Kapota*, (1) or a cock. 15—16.

In Air, the Pulse has ■ motion resembling that of ■ scorpion, and goes on waving. In Bile, it courses like ■ crow, leaping ; and moves like a fork-tailed shrike, or a sparrow. In Phlegm, it goes like a swan, an elephant, or a superb damsel. (2) The waxing and the waning of (the humours) and their different conditions are understood (in what is said above). (3) Therefore (it is) moreover (said) : 'Through Air, the Pulse moves obliquely like a leech, a serpent, or a scorpion, Through Bile, the Pulse appears to course like a frog, a fork-tailed shrike, or ■ quail, . .

'(The Pulse) of one that has fed, or thrown up, or is fatty, asleep, sexually inclined, phlegmatic, or luxurious, courses full and slowly. Ramaraja has written this, pondering over the humours.'

(1) A pigeon with a party-colored neck. •

(2) The poetic instinct never entirely leaves a Hindu. In a treatise devoted to the exposition of ■ abstruse and dry a topic ■ the Human Pulse, the author could • compare the Pulse's course at ■ certain time with that of a *superb damsel*.

(3) This is obscure and the annotator is silent,—T.

वाताग्नि-वृद्धज-नाडी-गति-भेदानाह ।

सुहृत् संप्रगतिं नाडीं सुहृत्भेकगतिं तथा ।

वातपित्तद्वयोद्भूतां प्रवदन्ति धनीषिणः ॥ १७ ॥

सुजगादि गतिं नाडीं राजहंसगतिं तथा ।

वातश्लेष्मसमुद्भूतां आपन्ते तद्विदो जनाः ॥ १८ ॥

मण्डूनादिगतिं नाडीं मयूरादि गतिं तथा ।

पित्त-श्लेष्म-समुद्भूतां प्रवदन्ति ब्रह्माधियः ॥ १९ ॥

आदिना वातादेरन्य धर्माणां सुज्ञाना अपि यत्तत् एवञ्च
वीक्ष्यपि व्यतिक्रमेणापि कच्छु साध्यादितं ।

THE MOTIONS OF THE PULSE IN ANY TWO HUMOURS.

A Pulse, say the wise, momentarily coursing like a serpent, and momentarily like a frog, is fraught with Air and Bile ; and a Pulse, say those conversant with it, coursing like a serpent and a swan, is surcharged with Air and Phlegm. A Pulse, declare persons endowed with high understanding, moving like a frog and a peacock is fraught with Bile and Phlegm.

(2) By *adi* is implied that all the attributes which have been before assigned to Air, etc, besides those mentioned here, must also be understood of them. (1) Further, if the sequence of the

(1) This is very obscure, but the text is answerable for it. The meaning, in my fancy, is that when *adi* is joined

movements (of the humours) is disturbed, follows hardness of cure or incurability. (1)

अथ त्रिदोषजामप्याह ।

उरगादि-लावकादि, चंसादीनाञ्च विभ्रती गमनं ।

वातादीनाञ्च समं, धमनी सम्बन्धं नाधत्ते ॥ २० ॥

सममिति सूत्रनाधिकता निरासः । क्रमगत्यासु नासाध्यत्वं ।

तथाच, लाव तित्तिरि वात्साक, गमनं सत्तिपाततः । कदाचिन्मन्दगा नाडी, कदाचिच्छीघ्रगाभवेत् । त्रिदोष प्रभवे रोगे विज्ञेया सा भिष-
ग्वरैः ॥ पित्तक्रमतया कृच्छ्रसाध्यत्वं असाध्यत्वञ्च ।

OF THE THREE MORBID HUMOURS.

A Pulse coursing like a serpent, etc., ■ leech, etc. and a swan etc., may have Air and the rest in equipoise. 20

Saman—absence of more or less. If the motions of a serpent etc. are perceived in order, (a) the case is not incurable. When all the three

to ■ word, as in *bhujagadi*, it must be understood that besides the animal named, the Pulse's course resembles the motions of the other animals mentioned before.—T.

• (1) 'In the beginning courses Air ; in the middle, Bile ; and in the end Phlegm in the same way.' If the Pulse courses in this manner, the disease is easily curable. In ordinary reversions of this order, the disease is hard of cure. But if this order be reversed radically, the ■ is incurable.

humours are morbid, the Pulse sometimes courses like ■ quail, ■ francoline parridge or ■ *Vartaka* ? 'In the predominance of the three humours in a disease, the Pulse, it must be known by the foremost of physicians, sometimes courses slow, and sometimes swift. When the Pulse has the Bile first and then the others, the case is either incurable or difficult of cure. (1)

त्रिदोषजसृक्ता सामान्यतः सुखसाध्यतमाह ।

यदा यं धातु भाप्नोति, तदा नाडी तथागतिः ।

तदाहि सुखसाध्यत्वं, नाडीज्ञानेन गम्यते ॥ २१ ॥

अयमर्थः, अपराङ्मादौ नाडी वातोलूणा प्रथमं वातगत्यैव वहति, ततो यथायथं पित्तादिगत्या, ननुप्रसोलूणत्वे वातादिगत्या, तदा सुखसाध्यत्वं, व्यतिरेकेण व्यतिरेकः । तदुक्तं अन्यैः,—नाडी यथा-
गति स्त्रयाणां प्रकोप शान्तिरादिभि रिव भूयः इति ।

SYMPTOMS OF CURABILITY.

If the Pulse flows agreeably to the tone of the system at the time being, the examination of it discloses easy curability. 21

(1) Even when all the humours are morbid, if the pulse first courses like a serpent, etc., in the middle like *lavaka* etc., and last like a swan, etc., the case then is not to be considered as incurable.

If the Pulse shows first the motion of Bile, in the middle the motion of Air, and last the motion of Phlegm,

This is the sense. In the beginning of the afternoon, the Pulse is filled with air, and courses with the motion of the Air preponderant ; and then course successively Bile, etc. But when Bile preponderates, Air etc. must not make themselves prominent. Then is the disease easily curable.—But the reversal of this changes matters. Others have also again asserted this : 'With reference to the three (periods), the Pulse, coursing in harmony with the hour, is high, low,' &c.

असाध्य रूप माह ।

मन्दं मन्दं शिथिल-शिथिलं व्याकुलं व्याकुलम्वा,
स्थित्वा स्थित्वा वृद्धति घमनी याति नाशश्चक्ष्मा ।
नित्यं स्थानात् स्थलति पुनरप्यकुली संसृजेद्वा,
भावैरेवं बहुविधविधैः सन्निपातादसाध्या ॥ २२ ॥

मन्दं मन्दं मिति छुल्लरुदुभटं शिथिल शिथिल मिति स्थलदुगति रूपं । व्याकुलं व्याकुल मिति त्वस्तवदितस्ततो गमनं । नाशश्चक्ष्मा । स्थित्वा स्थित्वा वृद्धत्याच तत्तद्रूपैव गतिः । नाश मन्दमनं याति गच्छति, कदाचिन्नाडी सन्दोऽपि न सम्भाव्यते इत्यर्थः ।

स्थलेति यदि लभ्यते तदा तथैव । नित्यं प्रायः । स्थानादिति स्थानमङ्गुष्ठमूलं तस्मात् स्थलति कदाचित् तत्र सन्दोऽपि

or any other succession analogous to this, the case should be considered as either incurable or difficult of cure. The symptom of incurability : 'First there is the motion of Bile, next that of Air,' etc.

संलभ्यते इत्यर्थः । तदुक्तं “हन्ति च स्थान विचुप्रते” ति, “क्रामेण
त्यजति स्थानं या नाडी सा चमृत्यवे” इति च । नित्यं स्थानात्
स्फुरतीति कुसम्प्रदायपाठः । पुनरपीति कियद्विलम्बेन । अङ्गुली
अङ्गुलीमूलं । संस्पृशेत् अकस्मात् स्फुरेत् । एवं धृत्यैव रूपै
र्वैद्यविधे भावै धर्मैः । उक्तञ्चान्यत्र “महातापेऽपि शीतत्वं
शीतत्वे तापिता शिरा । नानाविध गति र्यस्य तस्य ऋतुप्र
नसंशयः” । महेत्याशयात्कृष्ट-पित्तादि-कृत-ताप-निरासः । शीतत्व
मित्यन्तापि महेति सम्बध्यते । तथा त्रिदोषे सन्दते नाडी ऋतुप्र
कालेऽपि निश्चला । निश्चला सन्दसामान्याभाववती । अतीसारा-
दौतु इत्युपादादि स्वेदादिना सन्दोपलम्भात् ।

SYMPTOMS OF INCURABILITY.

A Pulse having all the three humours morbid, which courses now slow on, now slack on, now eager on, and now intermittent, and now faintly fades away ; which is not perceived at its usual place, and then is perceived there,—a Pulse having such diverse movements, betokens incurability. 22

Mandam mandam—slowly on. *Sithilam sithilam*—signifies a motion as of a falling off. *Vyakulam vyakulam*—going hither and thither like one in a hurry. The word *va* is inclusive. *Sthittwa sthittwa*—pausing at intervals and then going on as before. *Nasam*—becomes imperceptible ; sometimes the Pulse is not felt even. This is the sense.

Sukshma—even when perceived, it is felt as faint. *Nityam*—usually. *Sthana*—*sthanam*—the locality i. e. the root of the thumb, falling off from thence. The sense is, 'Sometimes no motion even is perceived there.' It is said,—'The lapsing from its locality is fatal' etc. Also, 'The Pulse that gradually quits its place, does so to expire.' *Nityam sthanat splurati*—always manifests itself out of its place—this is the reading of a vicious authority. *Punarapi*...after a while. *Angulim*...the root of the finger. *Samspriset*—makes itself felt. *Evam*...in this manner; in these diverse ways. It is also said elsewhere: "The death of that person is sure whose Pulse is cold in great heat (of the body), and hot in coldness (of the body). *Maha* etc., exclude heat generated by Bile attracted to any part. (1) *Sitatwam*—coldness—Great is to be understood also of this. In the morbid condition of all the humours combined, the Pulse, albeit moveless (for a long while), moves even at the moment of expiration. *Nischala*...wanting in ordinary pulsations. In *chronic diarrhea*, etc. the hands and feet manifest pulsations through sweat.

(1) Touching Bile attracted to any part: 'When after the exhaustion of Bile and Phlegm, Bile in its natural condition courses over various parts of the body, pain and burning are intermittently felt there; and the patient feels physically irritated, and has langour and weakness.' *Charaka*.

तथाच ।

पूर्वं पित्तगतिं प्रभञ्जन गतिं श्लेष्माण माविभ्रतौ,

सन्तान भ्रमणं सुहृदिदधतौ चक्राधिकृदाभिव ।

तीव्रत्वं दधतौ कलापि गतिकां सूक्ष्मात्मा मातन्यतौ,

नोसाध्या धमनी यदन्ति सुमयो नाडी-गति-ज्ञानिनः ॥ २३ ॥

पूर्वमिति क्रमविपर्यये पित्तादिगतिसतौ, सुहृद्वारम्भारं,
एवं क्रमेण चक्रोपरि भ्राम्यमाणाभिव । तथा तीव्रत्वं सतिशयवेगं ।

एवञ्च कदाचिन्मयूर वद्गमनां, तथोत्तरोत्तरं क्षयता मासादयन्ती-
मिति विशिष्टो हेतुः । तथाचाभ्यन्त, अतुप्रक्षका स्थिरात्पन्तं, याचेयं

मांसवाहिनी । याच सूक्ष्मा च वृक्षा च सामसाध्यां विनिर्दिशेत् ॥

अतुप्रक्षका सहजतोऽप्युच्चतरा, पृथगिवोद्गता । स्थिरेति

कदाचित् प्रणिधानेनैव गत्यमानस्यम्दा च, मांस-वाहिनी मांसाहार

इवगतिसंती । लघुङ्गमाया मांसेन सभं वहतीति न युक्तं, तद्रूप-

परिचायक-प्रकारस्यानुक्तत्वात् । इयमिति वैशिष्ट्यबोधनाय । या च

सूक्ष्मा च वृक्षाचेति पृथगेव वाक्यान्तरं इति ।

A Pulse, say those versed in its motions, in which Bile flows first, Air (next), and Phlegm (last) ; which goes on moving momentarily as if it were placed on a wheel ; which is furious ; which moves like a peacock ; and which becomes (gradually) fainter, betokens incurability.

Purvam...(the Pulse) which, reversing the natural order, has Bile (flowing first). *Mum*,...again and again ; and which by and by goes as if it were rolling on a wheel. *Tivrattwan*...excessive

swiftness. And sometimes coursing like a peacock ; and then gradually becoming fainter. This is the special cause. And also elsewhere : The Pulse which is high heaving, which is quiet to a degree, which courses as when one has taken meat, and which is fine and oblique, betokens incurability.

Atyuchchlika...higher than ordinary ; seeming as if ■ separate Pulse were coursing. *Sthira*...‘whose motions are perceptible with great attention. “*Man-sava/ini*...moving, as when a person has taken meat, like a thick stick. ‘Coursing like flesh’ is not ■ reasonable interpretation in the absence of particularization as to the way. *Iyam*...emphasises. *Ya aha sukshma cha vakra* : ‘That which is fine and oblique’ ; the terms are separated.

असाध्यत्वापवादः शास्त्रे ।

भार-प्रवाह-सूक्ष्मी, भय-शोक-प्रसृष्ट-कारणान्नाडी ।

संसूक्ष्मतापि ग्राहं, पुनरपि सा जीवितं धत्ते ॥ २४ ॥

चिरतरङ्गहल-भारोदयहनेन वा, विष-वेग-धारा-वाहिरुधिर-सन्दर्शनादि-जनित-सूक्ष्मता वा, राक्षसादि-सन्दर्शनादि भय-भयेन वा, पुंस्त्रादि-धिरञ्ज-शोकातिरेकेण वा, संसूक्ष्मतापि अतिनिश्चिन्दापि । • ग्राहगति सुतरांकाश्यादि योगेऽपीत्यर्थः । पुनरपि साध्यतां यातीत्यर्थः । भावानां रत्यादीनां प्रवाहः भावप्रवाह इति न युक्तं, भय शोकयोः पृथग्भिधानात्, प्रसृष्टेत्यनेन हेत्वन्तराभिधानाच्च । तदुक्तं, ॥ पतितः सन्धितो नेदी. नष्टशक्रश्च यः प्रभान ।

शास्यते विद्यय स्तस्य न किञ्चित् ऋतुप्रकारणं ॥ पतितः उष्मादितः ।
सन्धितः अस्थग्रादि-सन्धाभेन संहितः । भेदी अतीसारवान् ।
नष्टशुक्रः अतिरमणेन यक्ष्मादिना वा शुक्रक्षयवान् । विद्ययः
असाध्यत्वाद्युमानं । शास्यते नावतरति । कारणन्तु प्रायुक्तं तत्तदेव ।
तथा वाक्ताना अतिभूढानां भूकानामपि देहिनां । उन्मात्ताना मभि-
न्यास-प्रसूढ-जनसामपि ॥ व्यस्तं समस्तं तन्मध्य दोषरूप विशेषतः ।
शास्यते इति पूर्वैरान्वयः । वाक्तानां संम्यपानानां अति भूढानां,
अतिभूर्च्छितानां, उन्मात्तानां उन्मादभूतोन्माद व्यस्तानां अभिचारा-
भिधाप दुष्ट जनसामपि । व्यस्तं एकैकं स्तेन व्यस्तसमस्ततया
क्रमेण व्युत्क्रमेण वा सन्निपात वदनेपि न तथा । तथाच,
अजीर्णं वातरोगेश्च, व्यायामे मैथुने असे । तन्नाशे चागमात्कान्ते,
नाडप्रयक्ता न ऋतुप्रकृत् ॥ अव्यक्ता असुहृत्मानस्यन्दा पूर्वोक्त रूप
वृत्तावपि न प्रमिता ।

अन्यत्रापि तथा भूताभिपक्षेऽपि त्रिदोष बहुपस्थिता । समं या
वदते नाडी तथाच न क्रमं गता । अपऋतुप्ररोगाङ्गा नाडी तत्-
सन्निपातवत् ।” भूताभिपक्षे, तथा सासान्याभिपक्षे । देयदुष्टादौ
नाडी सन्निपातधर्माशालिनी उपस्थिता आपातत एवं भवन्ति नतु
तत्प्रकृतादा । भेदमाह, सममिति वातपित्तस्वभावक्रान्ति । तथा
क्रमं व्यतिक्रमं न गता, तस्मात् अपऋतुः ऋतुप्ररहिता । पर-
मार्थतः सन्निपातिवदपि सन्निपातजन्या न स्यात् । तदुक्तं, स्वस्थान-
हीने शोकेच, हिताक्रान्तेच, निर्गदाः । भवन्ति निश्चला नाड्यो
न किञ्चित् तत्र दूषणं ॥

स्वस्थानेति अतुप्रज्ञादितः पतने । अङ्गुष्ठ-भूलत चलन इति तु
नार्थः, निर्गदा इत्यसङ्गतेः । निर्गदा अपि निश्चलाः सम्भवन्ति ।

प्लवणं असाधप्रत्य भ्रमः । तथाच “विहृत्या दृश्यते नैव, नैव स्थानं विमुञ्चति” । स्थानादन्यत्रादर्शनं । अन्ये त्वाहुः, लोकं वातकफं दुष्टं, पित्तं वहति दाहणं । पित्तस्थानं विजानीयात् भेषजं तस्य कारयेत्” ॥ अयमर्थः कफवातनाडी किञ्चिद् वहति दुष्टं जीवाधिकत्वात् वाभ्यामपि विषेधा दुष्पुणं, पित्तं विषम वेगेन वहति तदा प्रतीकारार्थं भेषजं कुर्यात्, असाध्यता नस्यात् इति यावत् । अत्र कश्चित् “स्वस्थानं व्यवनं यावत्, धमन्या नोपजायते । तदा तच्चिह्नं सत्येऽपि ना साधप्रत्य गिति स्थिति रिति । तच्च प्रायिकं तात्कालिकं । अन्यथा यदुक्ता व्यभिचारदर्शनात् । इति च स्थानं विच्युतेत्यत्र चकारस्यायोग व्यवच्छेदकत्वमर्थः ।

When the Pulse through the bearing of a burden, a swoon, fear, grief, or any other cause, is entirely reft of its motion, revives. 24.

Through the long bearing of a heavy burden, through swoon induced by the powerful action of any poison or the sight of blood, etc. Or through fear arising from a sight of Rakshasas, or through excessive grief from loss of a son etc., the Pulse, although manifesting no motion. *Garham* includes the idea of extreme weakness. Again becomes curable. ... This is the meaning? *Bhavanam*... Of the sexual sense. *Pravaha*—course. *Bhavapra-
vaha*—sexual impulse. This cannot properly be the sense. *Bhaya* and *soka* are to be taken separately. *Pramukha*.. headed by...implies other causes besides those mentioned. It is said : ‘The

case of one fallen from ■ height, that has his dislocated bone set, that is suffering from diarrhoea, that has undergone severe exhaustion, is not incurable, and there is nothing arguing his death.' *Patita*...from a height. *Sandhitak*...that has his bone set. *Bhedi*, having diarrhoea. *Nashitasucra*—that has undergone seminal exhaustion through phthisis or excessive seminal indulgence. *Vismaya*, conclusion of incurability. *Sanytae*...doth not come. The foregoing several reasons are assigned. Again : 'If the Pulse of an infant, one that is under a swoon, that is dumb, that is insane, that is under a curse, shows any reversal of the normal succession of movements (of the humours) ; or the morbid condition of any two or three, the case is not to be considered as incurable.' *Valanam*, infants ; a suckling. *Ati-mushanam*—those under a profound swoon. *Unmattanam*—mad in consequence of being possessed by evil spirits. Or one whose mind is under malign influence on account of some curse. *Vyastam*—with (the Pulse) for the instant with its natural succession of movements reversed ; or when any two or three morbid humours flow. These do not betoken incurability. Again : 'When, in indigestion, or in gout, in physical exercise, in heat of body (from exposure to the sun, etc.), in langour (from a wash or exposure to cold), the Pulse is not perceived, this does not bring on death.' *Avyakta*, without

pulsation. These also, like those mentioned above, do not betoken death.

In another place it is also said : "When a person is possessed by evil spirits, the case seems as of the three morbid humours." The Pulse that keeps its normal succession and does not reverse it, although looking as if having the three humours morbid, is yet hale.' *Bhuta-bhishange*—'possession by evil spirits', common possession by common spirits, the Pulse, vitiated, at first appears as if it were a case of the three morbid humours ; but it does not result in the same effects. The difference is stated, *Samam*,—having Air, Bile etc. flowing in natural sequence. And *Kramam*—change, undergoing no alteration. Thence no death will ensue. The cream of the import is : Although looking like a case of the three morbid humours, it really is not so.—It is said : 'When a person falls from a height, in grief, or when one has been overcome by cold, one's Pulse, although healthy, may be deprived of its motion. This does not imply any defect.'

Svasthanam—fall from a height. The lapsing of the Pulse from the root of the thumb is not meant ; as this would be inconsistent with 'nirgada'—illness. A Pulse albeit healthy may become moveless. The confusion of incurability with a case like this is censured. It is also said : 'In cholera, the Pulse, although not perceptible, does

not (entirely) leave its locality. It is not perceived anywhere save its locality. Others, however, have observed : "If vicious Air and Phlegm course a little morbidly, but if Bile courses furiously, (the physician) should know the locality of Bile, and administer medicines thereto." The sense is : In a pulse charged with Phlegm and Air coursing somewhat morbidly in consequence of debility, both abound. But Bile courses violently ; therefore, to remedy this, medicines must be administered. There is no incurability (in such a case). Some one says in this connection, So long as the pulse does not go off from its proper locality, the case, albeit having (other) symptoms of incurability, must for certain be considered *not incurable*. *This happens at the last moments (1)*—i. e. the Pulse leaves the root of the thumb. The case is not considered incurable from the presence of various co-existing symptoms. The lapsing of the Pulse from its place is fatal.

तथाच ।

क्षणाद्गच्छति वेगेन शान्ततां लभते क्षणात् ।

सप्ताहानुसरणं तस्य यदाङ्गं शोधवर्जितं ॥ २६ ॥

क्षणादिति द्रुतं द्रुतं नतु कदाचिदिति । शान्तता सत्प्रसभ्य-
नत्वं । शोथेति तत्सत्ये विरमेवेत्यर्थः ।

(1) The meaning is unfolded below : 'The Pulse never leaves its locality, but, at the worst, remains latent there's.

A person whose Pulse moves fast momentarily, and momentarily falls into quiescence, will die after the seventh day, if his body be free from flux. 25

Kshanat—rapidly again and again ; not sometimes. *Santatam*—imperceptibility when one has flux, one's Pulse is always rapid.

प्रसङ्गात्काल निर्णय नाह ।

भूतता-धुजगाकारा, नाडी देहस्य संक्रमात् ।

विधीर्ये क्षीयतां याति, नासान्ते मरणं भुवं ॥ २५ ॥

कदाचित् मञ्जीलतावत् कथा, तद्गतिवदतिमस्तु-वक्रगमनाच्च ।

कदाचित् सर्पवत्परिपुष्टा तद्गतिवद् बलवद् वक्रगमनाच्च । वक्र-

गमनेति वैशिष्ट्येन सुखदशातो भेदः । इत्यञ्च कदाचित् अलभ्यता

अतिक्षयताञ्च यदि गच्छति । देहेति देहक्रम गयेच्छ, तेन देहोऽपि

यदा कदाचित् कथः, कदाचित् शोधादिना स्थूलः स्यात् तदा

द्वितीये नासि म्रियते इत्यर्थः ।

TIME OF DEATH.

When a person's Pulse is like an earthworm or a serpent ; and when as the body gets feebler, the Pulse also grows fainter, his death will surely take place at the end of a month. 26

Sometimes lean like an earthworm ; smooth and oblique-coursing like the motion of an earthworm. Sometimes full like a serpent, vigorous

nd oblique-coursing like ■ serpent. *Vakragamand*—as ■ special feature, differentiates the Pulse in question from a healthy one. Sometimes the Pulse is imperceptible, or very feeble.

Deha—means agreeably to the gradual condition of the body growing feebler by degrees. From this it must be understood that when the body grows lean or swells through flux &c., the patient will die in the next month.

तथाच ।

तिर्यग्यव-प्रमाणेन या सुञ्चति निजासदम् ।

पश्चाद्भाद भाविनं कृत्यमाद नाड्यी निदर्शयेत् ॥ २७ ॥

तिर्यगिति आधामेनोर्ध्वं सम्बन्ध परित्यागः नतु सर्वथा ।

A person, the Pulse of whose foot forsakes its own place by a grain of barley held awry, will die after the fifth day. 27

Tirjak—excludes upward course in consequence of fatigue, but not always.

तथाच ।

जञ्चति यस्या स्वस्थानं यषाकमपि नाडिका ।

न स जीयित श्नाप्नोति त्रिदिनाभ्यन्तरे मृतिः ॥ २८ ॥

एषातु करस्थैव सामान्यतया प्रकरणात् । पादस्थैति कचित्थादि,

He whose Pulse leaves its locality by half a grain of barley will expire within three days. 28

In consequence of the statement being made in an ordinary manner, this Pulse must be taken as that belonging to the hand. Sometimes the Pulse of the foot is to be understood, for it is said,

हिमवद्विशदा नाडी, ऊवरदाह्नेन तापिता ।

त्रिदोष-स्पर्श-भजतां, तदा मृत्युर्दिनत्रयात् ॥ २९ ॥

यदा निरन्तरं ऊवरदाह तापी, शैत्येण नाड्याः । त्रिदोषैति सन्निपातं सूक्ष्मसत्त्वे एव भवति ।

'If the Pulse of a person heated with the burning of fever, and having his three humours vitiated, appears ice-cold, then he will expire after three days.' 29

When one in incessant heat from the burning of fever has his pulse cold. *Tridosha* : this happens when all the humours are morbid:

किञ्च ।

निरीक्ष्या दक्षिणे पादे, तथाचैवा विशेषतः ।

सुखे नाडी वहेदित्यं ततस्तु दिनचतुर्थकं ॥ ३० ॥

गतं अमरकस्यैव यहेदेकदिनेन तु ।

कन्देन सन्दते नित्यं पुनरुपगतिं चाङ्गुली ।

अधेप्र हृदयं यामानां मृत्युर्भवति निश्चितं ॥ ३१ ॥

दक्षिणे हृति पुंसः, स्त्रियास्तु वाम एव । तथेति करस्थैव ।

विशेषतो विशेषज्ञानार्थं । यदि चोभय नाड्यपि सुखे पुरोभागं नित्यं सदा वहेति तदा दिनचतुष्टयं प्राप्य । अमरस्य परिभ्रमणं रूपं गगनमिव सुखे एव यदि वहेति तदा एक दिवसेन । कन्दे सूखे

अन्धनस्थाने कदाचित् न सन्दते खलं सन्दते इति सम्भाव्यते ।
 अन्धेवेति पाठे तत्रैव खलं सन्दते इति सम्भाव्यते । नित्यं प्रायः,
 तन्नालौ तन्नाले कदाचिदपि सगतिश्च तदा तस्मादारभ्य द्वादश
 हर सध्र एव कृत्युरिति ।

If the Pulse at the right foot, that which is generally examined, and the Pulse which is examined for adequate acquaintance,—if these two pulses—are perceived at the fore-part of the fore-finger, then the patient will expire on the fourth day. 30

If a person's Pulse courses like a black-bee, he will die in a day. If a man's Pulse is almost imperceptible at the place where the fore-finger is placed, and then is felt by that finger, his death will surely take place within two *Yamas*. (1) 31.

Dakshina—regarding men ; a woman's *left* pulse (is to be examined.) *Tatha*—means, the manual Pulse, *Viseshatah*—for particular knowledge. Both these Pulses always course in front (of the fore-finger), then within four days. If (it) course in front (of the fore-finger) like a black-bee, then in one day. *Kanda*,—at the root, at the proper rate of the pulsations. 'Sometimes does not course, implies courses feebly. *Salpan*—this reading means creeps feebly. *Nityam*—generally. Then sometimes is felt at the finger. Then commencing from

(1) A *yama* is the eighth part of a day—a watch of three hours.

that time, for certain death will take place within twelve *praharas*. (1)

तथा ।

स्थित्वा नाडी सुखे यस्य विद्युद्दोत इवेक्षते ।

दिनैकं जीवितं तस्य द्वितीये क्षियते भुवं ॥ ३२ ॥

स्थित्वेत्याद्यस्य स्थित्वा स्थित्वा विद्युत्स्फुरणमिव लक्ष्यते इति ।
द्वितीय इत्यष्टमचरादूर्ध्वमित्यर्थः ।

Likewise: 'The life of one whose Pulse is intermittently perceived like lightning flash at the place where the fore-finger is placed, will last for a day, and expire on the second day. 32

Sthitwa—intermittently, is perceived like lightning flash. *Dwitiya*—means after *eight praharas* (from the time).

तथा ।

स्वस्थान विन्ध्यता नाडी, यदा बहति वा नवा ।

ज्वालाच्च हृदये तीव्रा, तदा ज्वालावधि स्थितिः ॥ ३३ ॥

नवेति स्थित्वा स्थित्वेत्यर्थः । इत्यञ्च यत् असाधप्रलक्षणं सुप्तं मस्ति तदपवाद विरहे सति, तस्यात्म प्रवेशो यथायथ भार्यभतिभि रवगन्तव्य इति नेह प्रतन्यते ग्रन्थ गौरव भयात् । नच सन्दं मन्द मित्यनेन धूलता क्षजगाकारेति विरुधप्रते, तस्य तात्कालिक मरण विपर्यत्वात् । सर्वमिदं सर्वरोग एव वेदितव्यं । स्वर नात्रेह भ्रम एव भवति ।

इति शङ्कर सेन कविराज कृतौ नाडी प्रकाशे

द्वितीयोद्योतः ।

(1) Eight *praharas* make up a day and a night.

If the Pulse forsakes its place, and flows intermittently, and if the patient feels a great burning in the heart, he will live so long as the burning lasts. 33

Nava—intermittently. These symptoms signify incurability absolutely.

Thus what has been said as to incurability, without any imputation of falsity ; and persons endowed with a noble understanding should understand it accordingly. We do not enlarge our work from a fear of dignity. *Mandam mandam* does not oppose itself to 'the form of an earthworm or a serpent' ; from the circumstance of one's existing at that time. All this is to be understood of all ailments. The mistake is that this applies to fever alone.

CHAPTER III.

अथ प्राप्तावसरे रोगेषु निरूपणीयेषु प्राधान्येन प्रथमं ज्वरनिरूपणमाह । तत्र ज्वरपूर्वकमे,

अङ्गनाशेण नाडीनां जायन्ते सम्यराः श्रवाः ।

श्रवः प्रवृत्तां याति ज्वरदाह्यभिपूतये ॥ १ ॥

श्रवो भेकादिष्वद् गमनं तत्र सम्यरं भवति । चिरविलम्बेन अचुद्विज्ञतयाच पशुमगनादेयमेव धारद्वित्यर्थं, सामान्याङ्गचक्षुषिणुन निहं । सविद्यज्ज्वरदाह्यभिपूतस्तु तद्विपरीत बहुलश्रव इत्याह श्रवः प्रवृत्ता मिति । उद्भटतथा तथैव धारावाहि रूपतां याति नाडी-
त्यर्थः ।

साक्षिपातिकरूपेण भवति सर्ववेदनाः ।

साक्षिपातिकरूपमङ्गनेन ज्वर रूपाऽपरिज्ञानेपि सर्ववेदना ज्ञानं । सर्वेति नानावेदनपरेति कोऽपि । ज्वररूपमाह—

Then at the proper time, having regard to its prominence among the diseases to be diagnosed, first the diagnosis of fever is described. And on this topic, the premonitory symptoms of fever are discussed (here).

(On such an occasion), the body being sore, the Pulse courses slowly like a frog.* Before one has a burning fever, one's Pulse courses continually so. (1) I.

(1) *Attha*—afterwards, means after ascertaining curability or otherwise.

Plava—leaping, means coursing like ■ frog, etc., (*Varinam*), the plural form is used (of *nari*) as implying two or three mild movements at long intervals. This refers to ordinary soreness of the limbs. But the movements at the approach

'Here on account of its prominence we in the beginning treat of Fever (first) among the great abnormal bodily symptoms.' Charaka.

The premonitory symptoms are dryness of the face, etc. 'In ordinary soreness the Pulse goes on leaping frog-like in a slow way.'

Plavaḥ—leaps. The plural form indicates that the pulse mildly moves twice or thrice at intervals of considerable length. In a case of approaching burning fever, the Pulse courses on continually, leaping like a frog. At such a time the pulsations wave on energetically.

Sannipatika means the three humours combined either in a feebler or stronger condition than ordinary. Jagbhat accordingly observes,—"*Sannipat* is any two or three humours feebler or stronger." When they are stronger, the Pulse courses like a quail, a francoline partridge etc. It is said: 'In *Sannipat* the Pulse courses like ■ quail or a francoline partridge. When a disease springs from the morbid condition of all the three humours combined, the Pulse, the foremost physicians know, is sometimes slow and sometimes swift. In *Sannipat*, the joints have a kind of soreness peculiar to the case. This is the opinion of Govinda Rama and others. Others say that in *Sannipat* there is the feeling of various kinds of pain in the body. If against the approach of fever the Pulse courses like a quail or a francoline partridge, and if there are various kinds of pain over the body, then it must be inferred that a *Sannipatika* fever is imminent."

of ■ burning fever are the reverse of this ; they are powerful and continuous. Developing these, the Pulse courses on continually.

When all the humours are morbid, the entire frame is sore.

Sannipatika rupa—signifies that even if the fever is not perceived, the pain all over the body is significant. *Sarva*—means pain of various kinds.

उच्चर वेगेन धमनी, सोष्णा वेगवती भवेत् ॥ २ ॥

वेगेति अन्तर्गत्यादि व्यतिरेकेण । तदुक्तं “उष्णा पित्तादौ नास्ति, उच्चरोनास्त्यप्यतां विना । उष्णा वेगधरा नाड्यी उच्चरवेगे मज्जायते” । अन्यत्र च, “उच्चरे च वक्रा धावन्ति, तथा च भारत स्तवे । रमण्यान्ते निशि प्रातः क्षप्ता दीपशिखा यथा” । रमण्या-नन्तरं तस्यामेव रात्रौ तद्धिनं प्रातरपि नाड्यी दीप शिखेय तप्ता स्थात् । उच्चरेतु इयाम् विशेषः, यदुक्तं धावन्तीति, दीपशिखेय निश्चयतयाऽपि वेगमन्तरेण उच्चर वैषम्यं । तथा वातोद्वेगेऽपि वक्रा धावन्तीति प्रसङ्गादुक्तं, रमण्यावसाने निशि प्रातरपीत्यर्थः । रमण्या-नन्तरमपि, रात्रावपि, प्रातरपीति, नार्थः ; प्रातस्त्रिगुणयतीति विरो-धात् । उत्तरायणेदेनैव समस्तान्वय इत्येके । तस्य च वातादि अन्यत्व-सामान्यं तावत् उक्तलिङ्गैरेवावगन्तव्यम् ।

THE NATURE OF FEVER.

In the energy of Fever, the blood-tube is hot and vehement. 2

Vega—energy, excludes the condition of the pulse when one has taken acid, etc. It is said : Without Bile, (the Pulse) cannot be hot, and without heat, there can be no fever. In the rage of a fever, the Pulse is both *hot* and *violent*. In another place : 'In fever the Pulse rushes on awry ; also in leaps from Air. After sexual intercourse, all night after that, and the ensuing morning, (the Pulse is) hot like the point of ■ flame.' After sexual indulgence, the night, and the next morning, the Pulse is hot like the point of ■ flame.' The distinguishing feature of fever is what is embodied in *dhavanti*, *course*. The point of ■ flame is still ; the differentia of fever is even *vehemence*. It is also said incidentally that the Pulse rushes on awry in excess of Air. Also after sexual intercourse, the night, and the following morning. The meaning is not : 'After sexual connection, in the night, and also in the morning', having regard to the apparent contradiction such a supposition would imply in the face of the saying, in the *morning* the Pulse is *mild*.'

One authority is of opinion that all these symptoms combined occur during remittent fever.

The ordinary cases of Air, etc. are also to be known by the symptoms assigned.

वातादिज्वरे विशेषमाह ।

सौम्या सूक्ष्मा स्थिरा मन्दा नाडी सङ्खजवातजा ।

स्थूला च कठिना शीघ्रा सन्दते तीव्रमावृते ॥ ३ ॥

सौम्या अकठिना, सूक्ष्मा कृशा, स्थिरा विरादेवोपलभ्यमाना
समृद्धा, मन्दा उपलभ्यमानासमृद्धत्वेऽपि अनुद्भूत समृद्धा, सहजवातजेति
चयकालं मपेक्ष्य । स्थूला चेत्यादि प्रकोप कालेऽपि ।

SPECIAL CHARACTERISTICS IN AIR-FEVERS.

In an Air-Fever, while Air is accumulating, the Pulse is soft, slender, slow-moving, and imperfectly perceptible ; and when Air waxes highly powerful, the Pulse is thick and stiff, and moves rapidly. 3

Samnya—mild—means 'soft', Sukshma—fine—means slender. Sthira—'with pulsations felt at long intervals.' Manda : Albeit the Pulse is perceived, yet the motion is not fully developed. *Sahaja-vataja—while Air is filling. Sthulacha etc. 'While Air is very morbid.' **

'दोषाणां मेवं सहेतुवादं सञ्चय प्रकोपनं कृत्वा सुप्ततेन, तद्वयसा—
"तत्र वर्षास्रोतध्वजस्तद्वयस्रोतध्वजयोः सप्तमीयाः आपश्चाप्रसन्नाः क्षिति-भक्त-
प्रायाः ता उपयुज्यमाना, नभसि मेवावतते, जलप्रक्षिप्तायां भूमी
क्षिप्तदेहानां प्राणिनां शीतयातविष्टव्याग्नीनां, विदह्यन्ते विदाहान्
पिप्त सञ्चयमापादयन्ति । स सञ्चयः, शरदि, प्रविरलमेवे विद्यत्यु-
पशुष्यतिपक्षे, अर्ककिरणप्रविक्षापितः पैत्तिकान् व्याधीन् जनयति ।
ता एवौषधयः कालपरिणामात् परिणतवीर्या वलवत्यो हेमन्ते
भवन्त्यापश्च प्रसन्नाः क्षिप्त्वा अत्यर्थं शुर्व्यस्ता उपयुज्यमाना मन्द-

एषत्वात् भानोः सलुपार पवनोप स्तम्भित देहानां देहिनां अवि-
शः स्नेहाच्छैत्यात् गौरवात् उपलेपाच्च स्नेहाणः सञ्चय भाषादयन्ति ।
सञ्चयः, वसन्तेऽर्कश्चिह्नप्रविक्षापित रैपत्-स्तब्ध-देहानां देहिनां
प्रकान् व्याधीन् जनयति । ताएवौपधयो निदाघे निःसारा रुक्षा
तेमात्रं लघ्वो भवन्त्यापञ्च ता उपयुज्यमानाः सूर्याप्रतापोपधोपित-
ानां देहिनां रौक्ष्या लघुत्वात् वैशद्याच्च पायोः सञ्चय भाषा-
न्ति । स सञ्चयः प्रादृपि चात्यर्थं जलोपक्षिप्तायां भूगौ क्षिप्त-
ानां प्राप्तिनां शीतवातवर्षेरितो वातिकान् व्याधीन् जनयति ।
सैव दोषाणां सञ्चयप्रकोपहेतुरुक्ताः” ।

“तत्र पूर्वार्द्धे वसन्तस्य लिङ्गं, मध्याह्ने ग्रीष्मस्य, अपराह्णे प्रादृपः,
प्रे वार्षिकं, शारद मर्द्धरात्रे, प्रद्यूषसि शैशन्तसुपलक्षयेत् । एष-
तोरात्रमपि वर्षमिव शीतोष्णवर्षलक्षणं दोषोपपद्य प्रकोपोपपन्नैर्जा-
यात्” ।

अन्यत्रापि तथा वात-पित्त-कफरक्तानां प्रकोपनं सुक्तं सुश्रुतेन,
यथा तत्र वलवहु विग्रहातिव्यायाम व्यायाध्ययन प्रयतन प्रधा-
प्रपीडनाभिधात लङ्घन सुवन तरणं रात्रिजागरण भारहरण
। तुरङ्ग रथ पदाति चर्या कटुकपाथ तिक्त रुक्ष लघु शीतवीर्यं
क्रशक वस्तूर वर कोहलक कोर दूषण्यामाक नीवार मुह्न मस्तरा-
ने हरेगु कलाय निष्पावानशन विषमाशनाध्ययन वात भूतल पुरीष
न च्छर्त्ति ज्वधूद्गार वाष्पवेग विघातादिभिर्विशेषैर्वायुः प्रकोप
यद्यते ।

■ शीताभ्रप्रवातेषु घर्मान्तेषु विशेषतः ।

प्रत्यूषस्यपराह्णे तु जीर्णोऽन्तेषु प्रकुप्यति ॥

क्रोध शोक भयायासोपवास विदग्ध मैथुनोपशमन कटुक लघु

सीक्षोष्ण लघु विदारिह तिल तैल पिण्याक कुखत्तु सर्वपातसी चरी-
 — याक गोधा मयूसाजाविक भांस दधि तक्र कूर्चिका मस्तु सौवी-
 रक सुराधिकारान्त फल कटूरार्क प्रभृतिभिः पित्तं प्रकोप भापद्यते ।

तदुष्णैरुष्णकाले च भेषान्ते च विशेषतः ।

मथ्याङ्गेचाङ्गैरात्रे च जीर्णस्यस्ये च कुप्यति ■

दिवास्त्रमाव्यायामाखस मधुरास्तु लवण शीत स्निग्ध शुक्ल पिच्छि-
 लाभिष्यन्ति ह्यायनका यवक नैषधेत्काट भाष मन्हाभाष गोधूष तिल-
 पिष्टविहति दधिदुग्ध कश्मरा पायसेषु विकारानूपौदक भांस वसा
 विस मृदापात कशेरुक मृदङ्गाटक मधुर मल्ली फल संगमनाध्ययन
 प्रभृतिभिः श्लेष्मा प्रकोप भापद्यते ।

स शीतैः शीतकाले च वसन्ते च विशेषतः ।

पूर्वाङ्गे च प्रदोषे च सुक्तकाले प्रकुप्यति ॥

पित्त प्रकोपणैरेव चाभीक्ष्णं त्रुषस्निग्धशुक्लभिषाहारैर्दिवास्त्रम
 क्रोधानलातपञ्चसा भियाताजीर्णं विरुद्धाध्ययनादिभिरसृक् प्रकोप
 भापद्यते ।

* Susruta says regarding the accumulation and predomi-
 nance of the morbid humours with the causes thereof :—

‘In the rainy season, new medicinal herbs grow ; conse-
 quently they are of small virtue. Then the water is muddy;
 and the earth is filled with mire. The skies continually
 lower ; the earth is wet with water ; and the bodies also
 of all creatures are dank. Cool air blowing ■ the wet
 persons of people, bring on loss of appetite. Therefore, if
 one takes those fresh feeble medicines or the unclean
 water, one has the indigestion (technically termed as)
videha—i. e. acidity increases during digestion ; the
 consequence is that the throat at places feels ■ burning

sensation.—In consequence of *videha* indigestion, in this season Bile increases exceedingly. In (the ensuing) autumn, when the sky becomes cloudless and the mire dries up, the accumulated Bile spreading over the body through the rays of the sun, induces (a variety of) bilious diseases.

In the cold season, the medicinal herbs become in time ripe and vigorous, the water becomes clear, and the solar rays grow milder. Therefore at this season the cold air renders the bodies of creatures dull. The use of cold medicinal herbs and water, such as are difficult to digest, brings on mucous indigestion.—They are not digested in consequence of their being difficult of digestion. Consequently the use of such cool and and gelid drugs hard to digest, affects the body with Phlegm.

In the spring, the bodies of creatures are slightly dull. The accumulated Phlegm spreading itself over the body through the solar heat, brings on various kinds of ailments.

In summer, all those drugs become dry, rough, and light, and through the rays of the sun the bodies of creatures become dry; so that the use of such medicines or water, in consequence of their dryness, roughness, and lightness, brings ■■■ excess of Air to the system.

During the rains when the earth becomes wet with water, and the bodies of creatures also are moist, the accumulated Air in the system being spread over it through the external humid Air and the rains, diseases are produced on account of excess of Air.

Here next I shall speak of the particular causes conducing to the virulence of particular humours. Physical exercise with a powerful person, excessive exercise, cohabitation, study, fall, running, fasting, immoderate pressure, impact, leaping, bounding, swimming, keeping up nights, bearing

of burdens, going on horseback ■ elephant-back or other vehicles, walking on foot, eating in excess pungent, astrigent bitter, or dry things; or cool, nutritous substances, dry herbs, or dry meat; ■ Koddalaka, or Koradusha, (1) or Syama rice, or Nibara, (2) or Mudga, or Masura, or Arahara, or Kalai, (3) or entire fasting; gormandising or surfeit; eating during indigestion; ■ restraining wind or urine, or excreta or seamen, or vomit, sneeze, or eructation or tears, tends to an increase of Air.

Anger, grief, fear, physical or mental labor, fast, too much exposure to heat or the sun, sexual intercourse, eating sour, or bitter, or salt, or intoxicating, hot or light or pungent substances, sesame, oil, assafetida, Kulaththa, mustard, linseed, guana, fish, the flesh of goats, sheep, or crow, whey, *dadhi-mastu*, *chhana*, rice gruel, wine, or any preparation therefrom, acid fruits, butter-milk, sunshine—these produce Bile. Especially when one is engaged in operations generating heat, in summer, after the sky is cleared of clouds, at mid-day, at mid-night, during the digestion of what is eaten, Bile is very powerful.

Sleep in the day, want of labor, indolence, sweets, acid substances, salt substances, cool, unctuous, heavy, smooth or liquid things, winter rice, barley, Masha, Godhuma, sesame-cakes, milk, Krisara, sessame, rice mixed with sessame, *phayasa*, fermented sugar-cane juice, meat of wild animals from moist lands, fat, lotus-stalk, Kecura, *sringataka*, sweet gourds—Kushmanda etc, repletion, or surfeit...these produce Phlegm. Especially in mild operations, in winter or spring, and in the morning and the evening of every day, and immediately after meal, Phlegm is predominant.

(1) A kind of grain.

(2) Wild rice.

(3) A species of pulse.

अथा सरला दीर्घा शीघ्रा पित्तज्वरे भवेत् ।

शीघ्रमाह्वनं नाड्याः काठिन्याच्च चलातथा ॥ ॥

अथा परिपूर्णा । सरला परितो अन्विजाड्यादि रहिता ।
दीर्घा अङ्गुलीत्रयस्थलव्यापिनी । शीघ्रा वेगवतीति पित्तसङ्क्षय-
रणाया । प्रकोपेन नाडी भिन्नेष वहि रूढं स्फुरतीत्य, अत्रहेतुः
काठिन्यादिति ।

• In a bilious fever, the Pulse appears to be full, straight and long; and the Pulse, feeling tough, and full of motion, has a rapidity that seems to burst its cover). 4

Bhrīta—Full. *Sarala*—straight-coursing—i.e. free from knots or dullness (1) about it. *Dirgha*—(2) long. i. e. extending over the space touched by the three fingers. *Sighra*—rushing—i. e. at the time of the gathering of Bile. At the raging period of Bile, the Pulse seems to shoot, tearing up its tegument. The reason is inserted in *Kalathinyat*—‘from toughness.’

दोषाजीर्णेन नितरां सन्दमञ्च प्रकीर्त्तितं ।

नाडी तन्तुसदा सदा शीतला श्लेष्मकोपतः ॥ ॥

When the Bile rages, through liquid, cool, or heavy meals, dream during the day, anger, heat of fire, solar heat, labor, stroke or indigestion incident to improper diet, the blood attains morbid vigor.

(1) *Jadya rahita*—this excludes the case of increase of Air.

(2) *Dirgha*—‘fowing equally along the three fingers.’

तन्निवाजीर्णं शुक्लरुद्धं सान्द्रमपि पित्ते । तन्नुसमा चतिरुद्धा ।
शीतलेति तप्तोदकसिक्ता रज्जुवत्, ज्वरमन्वन्धात् । कफचय-प्रकोप-
रूपञ्च उक्तं ।

(In bilious fever) the Pulse is said to course violently when the morbid humours are accumulating. When Phlegm preponderates, the Pulse is like a catgut, &c—moves slowly, and is cool. 5

When (the morbid humours) are accumulating, (the Pulse) momentarily moves upwards through Bile. 'Like a catgut'—i. e. 'very fine.' (1) 'Cool'—i. e. 'like a twine washed with hot water,'—on account of fever. The characteristics of the predominance of Phlegm etc.,¹ are also treated of.

चञ्चला तरला मण्डा कतिना वात पित्ता ।

ईषञ्च दृश्यतेक्ष्णा मन्दास्यात् क्षेपयातजा ॥ ६ ॥

चञ्चला कपिवत् सर्वैवास्थिरगमना, कुलिङ्ग मेक-गमना चेति
पित्तधर्मः । तरला कदाचित् दोलायमान गमना, तथा स्थूलाचेति
वातधर्मः । ईषदिति कटुष्णा, नाडी सम्बन्ध-वात-धर्मोऽयं । मन्दा
संगतिरियं । कफधर्मोऽयं ।

(1) 'Like a thread',—'fine'—fineness through the access of Phlegm. *Manda*—slow-flowing like the motion of a swan etc. Although the Pulse is generally characterized as cool, yet on account of fever, the Pulse must be known as lepid, like a twine soaked in slightly hot water; for in consequence of fever presided over by Air, the Pulse must be understood as heated.

A Pulse having Phlegm and Air, is slow-moving, although slightly hot.

(In ■ fever springing from (morbid) Air and Bile, the Pulse is restless, waving, gross, and tough. (In ■ fever) having (morbid) Air and Phlegm, the Pulse is slow-moving, yet slightly heated. 6.

Chanchala—ever restless like a monkey ; or through the nature of Bile, like a francolino, partridge, a frog, etc. *Tarala*—sometimes waving, and thick, through the nature of Air. *Ishat*—means slightly hot. This is the nature of Air in relation to the Pulse. *Manda*—slow, like the motion of ■ swan. This is the nature of Phlegm.

निरन्तरं खरं रुद्धं मन्दश्लेष्मातिवातया ।

रुद्धं नाम भवे ■ नाडी सायु पिण्डरज्जिना ।

सूक्ष्मा शीता स्थिरा नाडी पित्तश्लेष्म-समुद्भवा ॥ ७ ॥

समता विषमता नाह । निरन्तरं मध्ये गत्यन्तर रश्चितं । खरं मन्दता व्यतिरेकेण वेगवाहि । रुद्धं स्निग्धताभावयुक्तं कर्कशमन्द-नद्ध । मन्दश्लेष्मेति वाताधिक्यमपेक्ष्य । श्लेष्म विनिर्मुक्त वातनाह रुद्धेति । पिण्ड रज्जिभेति वात्यादिना मध्ये वर्तुलीकृतमाया । सूक्ष्मा कथा स्थूलता-विपर्ययेण कार्श्यस्यापि कफकार्यत्वात् । शीता शीतला, अथ कदाचित् अल्पशीता कटुष्णाचेति केवलकफात् भेदः । तथा स्थिरा विम्रान्तवेगा । मन्दा शिथिलस्पन्दाश्च, अथ कदाचिद्-स्थिरा चपलाचेति केवल कफाद् भेदः ।

If the Phlegm is only slight, while Air in profusion, the Pulse, remaining rough, will course strongly and without intermission. In ■ dry fever

having Air vitiated, the patient's Pulse is like ■ ball. (1) In a fever having Bile and Phlegm morbid, the Pulse is fine, cool, and slow. 7.

Humours in equal and unequal proportions described. *Nirantaram*—‘having no interval between’—i. e. ‘without intermission.’ *Kharam*—‘coursing vehemently without any slowness.’ *Ruksham*—cool of feel yet rough of pulsation. *Manda-sleshma*—betokens a greater proportion of Air. Air getting up above Phlegm is implied in *Rukshma* etc. *Pindasannibha* etc. rendered like ■ ball by Air etc. *Sukshma*—slender by the action of Phlegm, the Pulse is deprived of fullness and rendered fine. *Sita*—cool. Sometimes (the Pulse) is slightly cool ; i. e. tepid. This distinguishes (Bile) from Phlegm. And *sthira*—is languid.—having mild and languid pulsations. ‘Sometimes slow and (sometimes) restless’—this distinguishes (Bile) from Phlegm.

प्रसङ्गादाह ।

गृध्रे करे यद्वेम्बाङ्गी यदि सन्नापिता मृगं ।

तदा नूनं मनुष्यस्य रुधिरापूर्णिता ज्ञेया ॥ ८ ॥

अथ इति परीक्षार्थं निक्षिप्तमध्यमाङ्गुलिमुख एव यदि पित्ता-
द्वेकेण सन्नापिता तदा दुष्टरुधिरपूर्णता ज्ञेया । कफोणिस्थस्य

(1) *Pindasannibha*—‘like a wheel.’ This Pulse must also be known as very awry and very thick. If the reading, *Pitta-sannibha*, be substituted for *Pindasannibha*, the Pulse is to be understood as presided over by Bile.

नाड्या इति केचित् । सर्वमेतच्चरादन्यत्रापि बोध्यम् । गला
इत्यनेन उष्णवातसम्बन्धेन वातरक्तपरिचायकमिति वा । कफो
दुष्टवातसम्बन्धेन वात रक्तपरिचायकम् । प्रकरणन्तु उवरहेतुक-
तया इति । निदोषमात्रे उलूणा-भूलूणभेदादिदं सर्वमिति
केचित् ।

If the Pulse surely feels hot in the middle
hand, then the person's vitiated humours are sur-
charged with blood. 8

Madhya etc.—the end of the middle finger placed
for examination. If the Pulse feels hot through
the energy of Bile, then the morbid humours,
being replenished with 'malapert' blood must be
understood. According to some, this refers to the
Pulse passing near the elbow. All this should be
understood as arising from fever in other places as
well. *Malah*—may mean either blood vitiated
by heated Air; or in Phlegm, blood vitiated
through morbid Air.

According to some, all this hinges upon more
or less of the three morbid humours.

प्रसङ्गात् उवरस्य साहजिकरूपसङ्गात् आगन्तुकस्य भेदसाह, —
“भूतउवरे सेक इति वेगा धावन्ति नाड्योद्धि यथाब्धिगामाः” । ६ ।

तथा ।

सेके जलसेके स्रोतस्वतीव जलप्लुतेवेति यावत् । तापस्तु स्वादेव ।
तेन तप्तजलसिक्तरज्जुवत् इत्यर्थः । यथा अब्धिगामा नद्यः पयःपूरे
प्रविशन्तीत्यन्वयः ।

Having in due course treated of the natural forms of fevers, (the author) speaks of their forms when approaching.

In fever arising from one's being possessed by evil spirits, the Pulse, resembling a cord washed with hot water, rushes violently like a river in the rainy season careering to the ocean. 9.

Seka—watery wash. *Srataswativa*—‘like a river in the rains.’ *Tape* etc. ‘There is heat.’ As when an ocean-seeking stream enters into the abode of waters.’ This is the syntactical nexus.

ऐकाहिकेन कृचन प्रदूरे, क्षणान्तगामा विषमज्वरेण ।

द्वितीयके वाद्य तृतीयसुख्ये गच्छन्ति तप्ता अभिवदुक्रमेण ॥१०॥

प्रदूरे इत्यर्थादङ्गुष्ठमूलतः कियदूरे । क्षणायसान्तात्नेय गमनशीला नाह्य इत्यसुख्यते । द्वितीयपादौच क्रमेण किञ्चित् किञ्चित् दूरं गच्छन्तीत्यर्थः । नचैव स्वस्थानं व्यवनेनासाध्यत्वं मिति अत आह तप्ता इति विशेषणेनान्वयः । अभिवदिति पुनरेवमेवेति ।

In a quotidian fever, the pulsations are sometimes found a little further off (than the root of the thumb) ; and anon they are at their usual locality. In fevers whose paroxysms return every second, third, or fourth day, the Pulse, being heated, gradually goes on like a wheel. 10.

Prādure—A little further off from the root of the thumb. ‘In a moment the moving Pulse (returns)’—is to be understood. In fevers whose paroxysms return every second, etc, the Pulse

moves a little further off. But this lapsing does not signify incurability ; and hence (the author ■ says,—‘The Pulse is heated.’ ‘Like ■ wheel’ signifies ‘returning to its place.’

The Pulse lapsing momentarily from its place and then coming back.—This continual oscillation is picturesquely described by the image of ■ rotating wheel.

तथा ।

क्रोधजे सङ्कलनाङ्गा समाङ्गा कामजे च्वरे ।

उष्णा वेगधरा नाडी च्वरकोपे प्रजायते ॥ ११ ॥

सङ्गेति कचिद् किञ्चित् आर्वर्जितदेहा । समेति नाड्यन्तरा-
लिङ्गितप्राया । च्वर इति च्वररूपोष्णतावश्यकता । सङ्कलनं
नाड्यन्तर स्फुटमिव अङ्गं यस्याः सा नाडीति प्रकरणात् । समाङ्गेति
नाड्यन्तर सम्बन्धेनैव वातादि क्रमः इति । नतु उष्ण्या । अजीर्णं
जाड्यमात्रं नतु नाड्यन्तर सम्बन्धं उपैति असम्भवत्वात् इति ।
वेगधरा इति, वेगः शीघ्रगमनभेदः ।

In a fever arising from anger, the Pulse appears as if depending on another ; and in a fever arising from stress of sexual urgency, the Pulse appears as if being embraced by another. In the rage of fever the Pulse is both heated and rapid-coursing. II.

Sanga etc.,—somewhat renouncing its individuality. *Sama* etc. as if embraced by some other Pulse. *Jwara* etc. *samanga* etc.—The necessary

heat of fever. *Samanga* etc.—The Pulse which touches another. The Pulse which has its Air, etc. depending on another; but this does not signify excess. In indigestion, (the Pulse) has dullness, but it does not connect itself with any other; this is because of impossibility. *Vegadhara*—having rapidity. *Vega*—rapidity, the distinguishing feature is swiftness.

उद्देग क्रोधकासेषु भयचिन्ता भ्रमेषु च ।

भावक्षीयगति नांङ्गी ज्ञातव्या वैद्यसत्तमैः ॥ १२ ॥

उद्देगः कामवैराग्यभावः । भावश्च अभिज्ञापाद्यावस्था, तया क्षीयगतिः क्षयतया ज्ञायमाना । क्षीया गते रिति पाठे, क्षीया क्षया, उद्देगः उत्पद्यते एव, कथंचित्त्वाच्च, गतेः गमनेन, ज्ञातव्या ।

स्वरादन्यत्रैव केचिदिदमाचनन्ति । एवञ्च कायात् क्रोधात् वेगवन्ती क्षीया चिन्ता भयाहतेति ।

In desire or dispassion, in the time of anger, in fear or anxiety or fatigue, the Pulse, it must be known by the foremost physicians, is enfeebled through the dint of desire, etc. (1) 12.

Udvega—desire or dispassion. *Bhava*—The mood of eager longing etc., (The Pulse) enfeebled

(1) The book compiled by Govinda Rama shows the reading :

उद्देगक्रोधकासेषु भयचिन्ताभ्रमेषु च भावक्षीयगते नांङ्गी ।

In excitement (through labor ■ walking fast), in anger, in sexual eagerness, or fight at the sight of *Rakshasas* etc., in distracting thought, ■ in delusion, the Pulse is feeble on account of the tone prevailing.

by such a mental mood must be known accordingly. If *Kshina gateh* is read, then from its motion, (the) Pulse should be understood as *kshina*—weak on *Udvēga* having been produced. Some apprehend that this applies to cases other than fever. And also from sexual desire or anger, (the Pulse) is rapid, though feeble, but in anxiety or fear, it is leaping.

असङ्गाज्वरिणः क्षुपय्यादिज्ञानमाह ।

ज्वरे च रमये नाङ्गी क्षीयाङ्गा जम्ह गामिनी ।

ज्वरे कामार्तिरूपेण भवन्ति विकलाः सिराः ॥ १३ ॥

ज्वरे सति रमये कते, नतु ज्वरे रमये चेति प्रकरणात् कामा-
र्त्तप्राद्यभिलाषदशास्तु विकला इष्टाप्राप्तेऽत्र इतस्ततः च प्रज्ञाः ।

IMPROPER DIET IN FEVER.

After carnal indulgence during fever, (the Pulse) is slender and mild-flowing. If a person pines for cohabitation while suffering from fever, his Pulse is mild. 13.

Jware etc., 'after sexual commerce in fever;' not 'in fever and after sexual intercourse.' This appears on grounds of reason. The Pulse of a person longing for carnal encounter, appears to be going hither and thither for getting at something wished for.

तथा ।

उष्णत्वं विषमा वेशा ऊ्वरिणां दधिभोजनात् ॥ १४ ॥

उष्णत्वं सहजतोऽपि अधिकमित्यर्थः । विषमा, ज्वरोक्त रूपा-
दधुत्कटाः । नाड्या इति प्रकरणात् । ऊ्वरिणां दधिभोजना
मिति केचित् पठन्ति ।

If a person takes curd while in fever, his Pulse
betrays heat and great vehemence. 14.

Ushnatama—heat, i. e. more than ordinary.
Vishama.—great, i. e. more even than could 'pro-
ceed from the fever. *Nadya*—pulse, is under-
stood from what has gone before. *Jwarrina dadhi-
bhojanah*—'persons affected with fever eating
curd'—is read by some. ■

तथा ।

अस्त्राशित्वादसुस्थत्वे जायन्ते तापिताः सिराः ।

कास्त्रिकाया ज्वराक्रान्ते जायते मन्दरा गतिः ॥ १५ ॥

अत्यन्तभोजनेन असुस्थत्वे—ज्वरे अन्यस्मिन् वा रोगे, सिरा
स्तापिता भवन्ति, परिसरस्थलस्य वज्जिरूपत्वात् । कास्त्रिकाभोजन-
जन्यासुस्थतायान्तु माड्डी गतिमान्यर्थमुपैतीति विधेयः ।

In consequence of a person having taken
acid while in ill health, his Pulse is heated. . If
while attacked with fever, he takes rice-gruel, his
Pulse moves slowly. 15.

Ill^hhealth in consequence of having taken acid
in excess. In fever or any other disease. The Pulse
becomes heated on account of the part resem-
bling fire. Owing to one's having taken rice-gruel,

and thus becoming unwell, the Pulse has ■ languid movement. This is the speciality.

प्रसङ्गादाह ।

व्यायाने भ्रमणेचैव चिन्तायां धनशोकतः ।

नानाप्रकारगमनं सिरा गच्छति विज्वरे ॥ १६ ॥

चिन्तायां अध्ययनादिना । नानेति क्षणं क्षणं मन्यथा रूपतया । विज्वर इति ज्वरसुक्तनात्रे, प्रकृतशरीरेऽपि व्यायामादिना नाडी-ज्ञानाभावस्य उक्तत्वात् । इति ज्वर ज्ञानं ।

इदानीं प्राप्तावसरतया रोगान्तर निरूपणे कर्त्तव्ये, प्रकटरोगाणां अन्यग्रन्थान्तरे निःसन्देह-निरूपणात् तेषां वातादिजन्यत्वविशेषस्य प्रागुक्तलक्षणै रेवाधिगमनाच्च निगूढलिङ्ग-रोग-निरूपण मेवारम्भायो निखिल गद मूलत्वात् अर्जीर्य निरूपण साह ।

Even when a person has no fever, his Pulse — discovers diverse movements in physical exercise, walking, thinking, or grief for (loss of) wealth. 16.

Thinking during study. *Nana*—diverse, means various movements occurring momentarily. *Vij- wara*...when one has no fever ; even in the body in ■ natural state ; this is because of the saying that the Pulse of one that has taken physical exercise etc., cannot be known. This is the knowledge of fever.

It being necessary to enter upon the diagnoses of other ailments, having got leisure, (the author), seeing that other works infallibly diagnose de-veloped diseases, and that their special origins

in Air, etc. have been indicated by the aforementioned symptoms,—enters upon diseases attended with secret symptoms, and (at the outset) speaks of indigestion as the root of all ailments.

अजीर्णेन भवेत्ताड्डी कठिना परितो जड्डी ।

प्रसन्ना ■ द्रुता शुद्धा त्वरिता च प्रवर्त्तते ॥ १७ ॥

अजीर्णेनेति आन पक्व सामान्येन । कठिना अकोमला । परितः
उभयपार्श्वतः । जड्डी अपृथग्भूतप्राया, यक्ष्णभाण त्वरितत्वं व्यति-
रेकेण मन्दमन्दगमनाच्च । प्रसन्ना तु अजीर्णाभाववती । द्रुता
अकठिना जलप्लुतेषु च शुद्धा जाड्यरहिता, त्वरिता धीमस्रन्दाच्च ।
अत्र विशेष नाह ।

In indigestion the Pulse becomes stiff, and seems to be on both sides. But a Pulse in good digestion is soft, without dullness, and rapid. 17

Ajirna—Indigestion, indicates acute or chronic indigestion. *Kathina*—stiff, Parita, on both sides. Jara...as if without separation. This is from cours-
ing slowly, without the speed mentioned below, *Prasama*.....(the Pulse) without indigestion. *Druta*—soft, like the roll of waters. *Suddha*—without dullness. *Twarita*—speedy, on account of swift pulsations. Here (the author) speaks of special characteristics.

पक्ताजीर्णे पुष्टिहीना मन्दं मन्दं वहेत्सिरा ।

असृक्पूर्णा भवेत्कोष्ठा शुक्ली साग्रा गरीयसी ॥ १८ ॥

कोष्ठेति मथकर एव प्रायुक्तं, शुक्ली कोष्ठेति पूर्वैशान्वयः ।

उक्तञ्च “गुर्वी कोष्णाच्च रुधिर-पूर्णां नाडी प्रजायते” इति । सामा-
चेत् गरीयसी, स्थूला, गुरुतायुक्तत्वात् आपस्य, अकठिना कफो-
द्रेकात्, वाताजीयेत्य कठिनेत्यनुभवः । प्रसङ्गात् भोजनसुधयोर्ज्ञान-
माह—

In chronic indigestion, the Pulse, becoming thin, courses slowly. A Pulse filled with blood, becomes slightly heated, heavy and thick. 18.

‘*Koshna*—slightly heated, as already mentioned in *madhya-kara*.—Gurvi and *Koshna* must be connected with what precedes. It is likewise said : ‘A Pulse filled with blood is heavy and tepid.’ Mild yet full, from weight of mucus. *Akathina*—soft, in consequence of the presence of Phlegm. But in indigestion from Air, the Pulse must be inferred as stiff. In this connection (the author) discusses Meals and Appetite.

सुखितस्य स्थिरा ज्ञेया चपला क्षुधितस्य च ॥ १८ ॥

सुखितस्य भोजनादि तृप्तस्य । स्थिरा, सम्यग्गमना, भोजना-
जीर्णसम्बन्धेन स्थूला चेति भन्तव्यं । तदुक्तं “सुखितस्तु स्थिरा ज्ञेया
तथा चपला भता” । चपला अस्थिरा, पित्रो-
लूयतया कुलिङ्ग-लावकादि गमनाच्च ।

The Pulse of one that has refreshed himself is slow-moving ; that of one that is hungry, is restless. 19.

Sukhitasya—refreshed with meal. *Sthira* mild-moving. The intention is that the Pulse is also

slow when there is indigestion after meal. It is said, 'The Pulse of one repleted is slow and full. *Valavati*, full. *Chapala*, restless. Owing to excess of Bile, the Pulse goes like a fork-tailed shrike or quail.

प्रसङ्गात् भक्ष्यज्ञानं नाह—

पुष्टिस्तैलशुद्धाहारे, मांसेष्वंशुष्टाकतिः ।

जीरे च स्तिमिता नेगा मधुरे भेकवद्गतिः ॥ २० ॥

पुष्टिः स्यौष्ट्यं, अजीर्णं सम्बन्धात् काठिन्यमपि तैलेति स्नेह-
मात्रपरं । तथाप्यं फलरसेऽपि । शुद्धाहारे किञ्चित् जाडं च दृढत्व-
मिति भेदः । शुष्टेति मधुरनिष्ठ्यांस मात्रपरं मांसे मांसाहारे ।
शुष्टेति चक्षुनतया दृष्टायमानत्वं । जीरे जीराहारे । स्तिमितो
भक्त्येगः । मधुरे मकरादौ द्रवे चाद्रूपेभ्यः भेकवत् सुखगतिः ।

ON EDIBLES.

. If an individual eats any oleaginous substance, molasses, or meat, his Pulse is swelling, resembling a thick stick; if he eats inspissated milk, his Pulse courses like a frog, etc, 20.

Pashti, fullness, implies toughness in consequence of indigestion. *Taila*, means oily substances in general. In eating molasses one has one's Pulse affected with dullness. *Gura*—molasses, means sweet substances in general. *Manse*, in meat i. e. when a person has taken meat. *Lagura*,

appearing standing because of swelling. *Kshire* in inspissated milk, means when one has fed on the same. *Stimita*—slow-moving ; *madhure*, when one has taken sugar etc, in ■ liquid or a solid form. *Bhekavat*, leaping motion.

रन्नागुड वटाहारे रुक्षशुष्कादिभोजने ।

वातपित्ताक्षिरूपेण नाडी वहति निष्क्रमं ॥ २१ ॥

रन्नागुडयोः प्रत्येकं, मिलितयोरपि । वटाहारे वटकाहारे ।

रन्नाच गुडवटकचेत्यपरः । रुक्ष मन्त्रेण सूर्य-विदलादि । शुष्कं, क्षिग्धमपि भोजनं रौद्रादिना कठिनं चिपीठकादि । वातेति वात-पित्तगदे यद्रूपं “वसूला तरला सूला कठिना वातपित्तजा इति यदुक्तं, तद्रूपं । निष्क्रममिति पौष्ठापथ्यं विपर्ययेणापि । मिश्रिते मिश्रधर्मावतीत्यर्थः ।

When a person has fed on cakes composed of molasses and plantains, or any rough or dry substance, the Pulse courses as in ■ combination of morbid Air and Bile, retaining the same succession, or reversing the same. 21.

Rambagurayoh—cakes made of molasses and plantains. *Vatahare*...eating cakes. Some say the meaning is, plantain and cakes mixed with molasses. *Ruksham*, any substance without oil, such as powered peas. *Sushram*...although oleaginous, yet hard in consequence of being fried or exposed to the sun. *Vata*—its (the Pulse's) condition in any disease springing from morbid Air and Bile.

In morbid Air and Bile, the Pulse is restless, soft, swelling, and tough.' This is the form. *Nish-kramam*, in the same succession or in reversal of the same. In ■ combination of humours, the Pulse has the characteristics of the humours entering into the combination.

अथ रसज्ञानं ।

मधुरे वर्हिगमना तिक्ते व्यात् भूलतागतिः ।

अम्ले कोष्ठा भ्रमगतिः कटुके भृङ्गचक्षिभा ॥ २२ ॥

वर्हिं मयूरः । भूलता किञ्चुलकः । भ्रमगतिः भेषगमना ।

भृङ्गः कुलिङ्गविशेषः ।

ABOUT THE FLAVOURS.

When a person imbibes a sweet flavour, his Pulse courses like ■ peacock,—when he takes ■ bitter one, it courses like an earth-worm ; when he takes anything acid, being slightly heated, it courses like a frog ; and when he takes anything pungent, it courses like a Bhringa (bird). 22.

Varhi—peacock. *Bhulata*—earth-worm.

Plavagati, the motion of a frog. Bhringa, ■ "species of fork-tailed shrike.

कषाये कठिना ज्ञाना खण्डे सरला द्रुता ।

एवं द्वित्रिचतुर्थेति नानाधर्मावती धरा ॥ २३ ॥

ज्ञाना लज्जा । एषश्च निर्णीता-जीर्य-यैव यज्ञव्यं । तिक्तेषु

कषायत्वं सर्वथा इत्यनुभवः ।

When anything astringent is taken, the Pulse becomes stiff, and dull ; when anything salt, it becomes straight-coursing and rapid. In this way, by taking two, three or four kinds of flavours, ■ person hath ■ Pulse displaying various qualities. 23.

Mlana—dull. This also occurs in indigestion ascertained. A bitter substance is also astringent—this should always be inferred.

तथा ।

इमेति कठिना नाङ्गी कोमला कठिनायने ।
द्रवद्रव्यस्य काठिन्ये कोमला कठिनापिच ॥ २३ ॥
क्षुद्रे पृथक् चान्विलेपे पुष्टे पुष्टैव जायते ॥ २५ ॥

सप्त

Liquid substances give ■ hard feel to the Pulse,—and conversaly, when one feeds on hard substances, his Pulse has a soft feel. If any liquid substance happens to have firmness, the Pulse gets at once soft and hard. 24—25

If ■ person eats anything small, his Pulse becomes divided and knotted ; if he takes nourishing diet, his Pulse gets nourished. (1)

अस्मिन्मात्रे धातुत्रयं ज्ञानमाह ।

मन्दान्तेः क्षीणधातोश्च नाङ्गी मन्दतरा भवेत् ॥ २६ ॥

मन्दतरा अतिमन्दगमना । क्षीणाश्च शीतलाश्च भवति । तदुक्तं
“क्षीणधातोश्च मन्दान्तौ नाङ्गी क्षीणतमा भवेत्” तथा—“मन्दान्तौ

(1) Phings' *Le Bengalice*.

शीततां याति नाडी हंसाकृतिं संध्या” इति । किञ्चिज्जङ्घतापि
 बोधव्या । दीप्ताग्नौ वक्ष्यमाण-लघुता-विपर्ययात् । अन्ये तु—
 “आमाशये पुष्टिविपूर्वनेन, भवन्ति नाड्यो मुजगाद्यवृत्ताः ।
 आहार-मान्द्यात् उपवासतोवाऽ तथैव नाड्यो मुजगातिवृत्ताः” ॥
 मुजगाद्यवृत्ता इति स्थौल्याभिष्टप्ता यथादपेक्षया मुजगस्य अग्न-
 भुजे मुजगाद्ये वृत्तं वर्त्तनं यासां । अतिवृत्ता इति क्वापि । तथा
 बल्ल भोजिनोऽल्पाशनेन च ईषद्वि कराग्र एव सर्पफणाकारा भवन्ति,
 किञ्चित् वक्रा भूत्वा स्थित्वा वहन्तीत्यर्थः । मुजगप्रज्ञाया इत्यपि
 पठन्ति । अतथा अन्यथा तेन क्रमेण पुष्टाः क्रमेण क्षीणाश्चेत्यर्थः,
 अतिवृत्ताः वर्त्तुलास्तेन गतिस्तु मन्दैव । उपवासे तु शीघ्रा क्षीणाश्च
 वक्राश्च वाताधिक्यात् ।

ON LOSS OF APPETITE AND WASTE OF SEMEN.

In loss of appetite, and weakness of semen
 the Pulse moves very feebly. 26.

Mandatarā—coursing very slowly ; *Kshināchā*,
 becomes also cool. It is said : ‘In seminal weak-
 ness and loss of appetite, the Pulse gets extreme-
 ly feeble.’ Again : ‘In loss of appetite, the Pulse,
 appearing like a swan, becomes cool.’ A little of
 dullness is also to be understood. This follows
 from the fact that the opposite—lightness—treated
 of below—is the case in sharp appetite. Others,
 however, say : ‘In ■ mucous diarrhea, the Pulse

from feebleness resembles the movements of the crest of a serpent. From a spare meal or fasting the Pulse, having the motions of the crest of a serpent, is sometimes lusty and sometimes feeble. *Blujagagravritta*—i. e. is full, swelling. Whose motions more resemble the crest of a serpent than any other part of its body. *Ativridha*—‘very vigorous’—is read somewhere. When a person capable of eating largely, eats sparing, his Pulse flows somewhat like the hood of a serpent, i. e., courses a little obliquely. Some read *Blujagagranana*, like a serpent. *Atatha*—otherwise, i. e. now full and now feeble. *Ativrita*, round; the Pulse coursing round, i. e., slowly. In a fast, the Pulse from excess of Air courses swiftly, feebly, and obliquely.

प्रसङ्गात् दीप्ताग्नि ज्ञानमाह—

लघ्वी यद्वति दीप्ताग्ने स्वाभावस्रवती मृता ॥ २७ ॥

लघ्वी न पुष्टा, नापि क्षीणा, किन्तु स्वच्छा, चञ्चूनाश्च, तथा
क्षुधाह्वया वेगवती मृदाग्नि वैपरीत्येन च अशीतया क्षीणा च
ज्ञेया ।

ON FLAMING APPETITE INCIDENTALLY.

When the appetite is flaming, the Pulse is light and powerful. 27.

Laghvi—not full, yet not faint either ; but hale and bulky.

In a like manner, vigorous through increase of hunger. In loss of appetite, on the contrary, the Pulse is hot and feeble.

प्रसङ्गात् अहणीमपि भावः—

पादेषु हंसं सहशी करे मण्डूक संज्ञया ।

तस्याग्ने र्भक्षता देहे त्यथा अहणीगदः ॥ २८ ॥

पादस्या करस्याच नाङ्गीत्यर्थः । तथा—

ON CHRONIC DIARRHEA.

If in the foot the Pulse courses like a swan, and at the hand, it has a leaping movement like that of a frog, then there is a fall of appetite in the system, or the presence of chronic diarrhea is to be inferred. 28.

The Pulse at the foot and that at the hand, that is.

• भेदेन शान्ता अहणीगदेन निर्वीर्यरूपात्यति सारभेदे ।

विलम्बिकायां भुवगाकदाचित् आशतिसारे पृथुला जङ्घाच । २८

संयम्य अहण्यामेव यदि रेचनं भवत् तदानौ शान्ता अस्तुलूया कदाचित् किञ्चिदेवोपलभ्यमानस्यन्दा । एवञ्च विरातिसारिणो यदि भेदो रेचनं तदानौ तच्च कच्छ्रतया, अतिसारभावे कच्छ्रतमत्वं मतिरेचनात् । निर्वीर्यरूपा अस्ताङ्गवत् हस्तपाद स्नेदादिना उपलभ्यमान सम्यक्त्वेऽपि अति मृदुस्यन्दा । कदाचिदिति प्रायशः शान्ता । इति अहणी संग्रहग्रहणी विलम्बिकातिसार ज्ञानम् ।

In chronic diarrhoea, if one has purging, one's Pulse is languid ; if ■ person has purging in dysentery, his Pulse is nerveless ; in Vīlamvika, the Pulse sometimes has a leaping motion | and in mucous diarrhoea, the Pulse is full and dull. 29.

If in *Sangraha grahani*, there is much purging, then the Pulse is slow ; i. e., the pulsations are imperfectly felt. In chronic dysentery, if there is purging, then that does not render the Pulse the feebler. In *atisara*, the extreme of weakness is reached through much purging. *Nirviryyarupa*—although the Pulse is perceived at the hand and foot through sweat in ■ flurried condition, yet the pulsations are feeble. *Kadachit*—means that the Pulse is generally quiet.

अथ मूत्रवर्जोऽपि विस्त्रचिका ज्ञानं ।

निरोधे मूत्रशक्तो विडग्गहे त्वितराश्रिताः ।

विस्त्रचिका भिभूतेषु भवन्ति मेकवत्क्रमाः ॥ ३० ॥

मूत्रशक्तो निमित्तयोः, विडग्गहे इत्येकैकशः । स्वतः, स्वच्छया निरोधे धारणे वा, इतराश्रिता एकतराश्रिता इति निमित्तापेक्षया नूनतया क्रमस्य । विस्त्रचिकेति विस्त्रचिकाशरीरमूत्रकच्छ ऊवरादि-जम्बविष्टम्भादिपरं, तेन वक्राताच, “विष्टम्भागुत्सेनच यक्ररूपा” इति वक्ष्यमाणत्वात् । सूक्ष्मताय । तथाचान्यत्र “विस्त्रच्छां वक्ष्यते नैव नैवस्थानं विमुञ्चति” इति कदाचित् स्यन्दासुभावोऽपि । अत्रान्तर मेदासूपदेशानुभवादिना ज्ञेयाः । इतिमूत्रवर्जोऽपि विस्त्रचिका ज्ञानं ।

ON CHOLERA AND THE STOPPAGE OF URINE.

When the urine and stool are stopped, or when the stool alone or the urine alone is suddenly restrained, or when any one is attacked with cholera, the Pulse courses on like a frog. 30.

Mutrasakrta—both (urine and stool). *Vigraha*—‘restrained,’ implies ‘each taken separately.’ Restraining of oneself. *Ekatavasrita*—‘one only,’—this implies less strength comparatively than when combined. In cholera, stranguary, gravel, the Pulse, on account of urine being stopped, courses obliquely. (The) Pulse, on stoppage of the urine or in *gulma*, courses awry—as will be seen anon. (The Pulse) also is fine. It is elsewhere (said) ; ‘In cholera, the Pulse is not perceived, yet it does not leave its locality.’ Sometimes the pulsations are felt. (The presence of the Pulse) is to be inferred from instructions received and on grounds of probability.

अतःपर ज्ञानाद्वादि ज्ञान भाव ।

ज्ञानाद्वा गूत्रकच्छे च भवेत्ताड्यो गरिष्ठता ॥ ३१ ॥
गरिष्ठता गुरुता काठिन्यञ्चेति ।

ON EPISTASIS.

In epistasis and stranguary, the Pulse becomes heavy. 31.

Garishthata—heaviness, also stiffness, glandular enlargement in the abdomen, 'as that of the mesenteric gland ; etc., so as to be perceived internally.—T.

तथैव शूलज्ञानमाह ।

वातेन शूलेन वस्तु हवेन सदातिवक्राहि सिरा वहन्ती ।

उवालाजयी पित्तविषेष्टितेन साणाम शूलेनच पुष्टिरूपा ॥३२॥

वातशूलहेतोः सिरा वातहवेन वातोत्प्लावगत्या सर्वदेवातिवक्रगत्या वहन्ती भवति । तथाच पित्तशूलेन उवालाजयी भवति । उभयशूलेन उभय धर्मावती भूत्वा पुष्टिरूपा भवतीति निर्गमितार्थः । उभयधर्माविरहेण तु आमशूलं क्रिगिशूलमेव वा ।

In sharp pain arising from Air, the blood-tube, from the bounding of Air, always moves obliquely. When Bile is active, the blood-tube has a burning sensation ; in intumescence [with sharp pain, the blood-tube is full. 32.

On account of sharp pain generated by Air, the blood-tube, in consequence of springing Air, i. e., Air waxing powerful, always courses very obliquely. And in sharp pain generated by Bile, (the Pulse) burns. In sharp pain springing from vitiated Air and Bile, both the characteristics are present. This is the detailed explanation. When both the humours are absent, or in pain arising from accumulation of mucus, or from intestinal worms.

अथ मेहज्ञान भाह ।

मेहे अग्निरूपा सा प्रतप्तात्वा दूषणे ॥ ३३ ॥

अग्निरूपा मध्ये मध्ये अग्निसतीव भवति । तथैव आमदोषे
कादुष्णाच ।

ON GONORRHEA.

In Gonorrhea, the Pulse has knots ; and in vitiated mucus, it is tepid. 33.

Granthirupa—i.e., having knots between. In the same way in vitiated mucus, the Pulse is tepid.

विष विष्टम्भ शुक्लज्ञान भाह ।

उत्पित्तसुरूपा विषविष्टिकाले विष्टम्भ शुक्लेनच वक्ररूपा ।

आत्यर्थवातेन अधःसुरन्ती उत्तान भेदिन्यसमाप्तिकाले ॥ ३४ ॥

विषभक्षणेन, सर्पादि दंशनेन वा या विष्टि क्त्वा नाडी उत्पित्तसुरित अपरिनिष्ठगमना स्यात् । विष्टम्भ शुक्लेच उत्पित्तसुरपि वक्रा । तथापि वाताधिक्यतया अपक्तात् सुरन्ती तिर्यग्भेदिनी भवति, तथापि तदसम्पूर्णं दधाया उत्तान भेदिन्यपि भवति, क्त्वाधूर्ध्वं शुक्लेन भवत्यपि । यद्वा असमाप्तिकाले अन्तरान्तरावस्तात् कर्ध्वमपि यातीत्यर्थः ।

ON POISONING, STRANGUARY, AND GULMA.

When any poison is spreading over the system, (the Pulse) betrays a restless movement | and

on stoppage of the urine, it courses obliquely. When the body is surcharged with Air, (the Pulse) moves downwards ; and when the accession (of Air) is not yet complete, the Pulse flows upwards. 34.

When any one has taken poison, or been bitten by a serpent, while the poison is spreading, the Pulse is restless. In stoppage of the urine and in Gulma, the Pulse, being restless, is also oblique-coursing—so in excess of Air, the Pulse courses downwards ; yet when this process is yet unfinished, (the Pulse) courses upwards, and moves like a creeper, leaping upwards ; or during the incomplete condition, the Pulse internally courses upwards from beneath.

शुद्धमे विशेष गच्छ कश्चित् ।

शुद्धमेन कम्पोऽथ पराक्रमेण पारावतस्यैव गतिं करोति ॥ ३५ ॥

कम्पश्चञ्चलता पारावतगतिः भ्रमिवत् घूर्ण्यमाणत्वं । उन्मादाद्येव मेव क्रमः ।

PARTICULARS ABOUT THE GULMA.

In Gulma, the Pulse is tremulous, and courses, wheeling like a pigeon. 35.

Kampa—restlessness. Movement of a pigeon—has ■ rolling motion like that of ■ wheel. In insanity, this also is the case.

ब्रण्येऽति कठिने देहे प्रयाति पैत्तिकं कर्म । अगन्दराचुरूपेण
नाडीग्रण निवेदने ॥

प्रयाति वातिकं रूपं नाडी पावकरूपिणी ॥ ३६ ॥

ब्रणे सति खावकादिगतिंप्रयाति । कठिने इत्यपक्वदशायां ।
पक्वतायान्तु न तथेत्यर्थः ।

When the boil is yet hard in the body, the Pulse courses as it does in (morbid) Bile.

In intestinal boil, the Pulse is fiery hot, and moves as it does in fistula and (morbid) Air. 36.

In boil, the Pulse courses like ■ quail. *Kathina*, hard, i.e., when the boil is not fully developed. This is not so when it has fully developed itself.

... तथा

- अगन्दर इव नाडी ब्रण्येऽपि वातिकं कर्म ।

सृजगाद्विवदु गभनं कुरुते पावक रूपिणी ॥ ३७ ॥

सुतप्ता नाडीति सर्व्वत्र ।

इति ब्रण नाडीग्रण अगन्दर ज्ञानं ।

As in fistula, so in intestinal boil, the Pulse, surcharged with Air, goes like ■ serpent, and is fiery hot. 37.

The Pulse is invariably hot.

तथा

वान्तस्य शल्याभिहतस्य जन्तोर्भेगाव रोषाकुलितस्य भूयः ।

गतिं विदत्ते धमनी गजेन्द्र-मराल-मालेव कफोक्षुणेन ॥ ३८ ॥

कफेति वान्ताद्यवस्थानन्तर अपि कदाचित् सप्तात्पात् । तेन
वर्धिमसङ्गात् पवनोऽपि अवश्यं धातुक्षयवृद्धिं उपैति इत्यादिना न
विरोधः । तस्य धातुक्षयादि व्यापारे सापेक्षत्वात् । कफोक्षुणेन यथा
तथेति नार्थः । तेन स्थूला मन्दाश्च । तथाच सुक्तास्य वान्तस्यच मेदुरस्य
इत्यादि रामराजः । स्त्रीरोगादिक अपि रक्तादिक्रमेण ज्ञातव्यं ।

When one has vomitted or been struck with
ny weapon, —or when one is ill at ease in conse-
quence of restraining the force of urine or ex-
reta, the Pulse through the predominance of
Phlegm courses like an elephant or ■ swan. 38.

Kapha, etc.—Phlegm, etc., implies that some-
times such is the case *just after* one has thrown
up. From this, on preponderance of Phlegm,
that Air also brings about loss or increase of se-
men,—involves no contradiction ; for this conduces
to such loss, etc. The sense is not, 'as in the
high accession of Phlegm, so.' Through this, (the
Pulse) is thick and slow. It is said ; ('The Pulse
of) one that has fed, or thrown up, is saponaccous,
etc,' *Ramaraja*. Female diseases must be known,
taking menstruation—etc, one after another, (1)

(1) This note is nebulous ; but the translator has done
his best. He finds that the common run of Hindu physi-

सद्युद्योक्तं सुसुतेन “आर्त्तमपि त्रिभिर्दोषैः शोणितचतुर्थैः
दृग्गन्धैः समस्तैः क्षोपकृष्ट मवीजं भवति । तदपि दोष-वर्णं वेदना-
दिभिर्विज्ञेयं । तेषु कुण्ठप गन्धि पूति पूय क्षीण मूत्र पुरीष-
प्रकाशमसाध्य मन्यत्साध्यं भवति” ।

“आहारस्य सम्यक् परिणतस्य यत्तेजोभूतः सारः परम सूक्ष्मः
स रस इत्युच्यते” । “रसादेव स्त्रिया रक्तं रजःसंज्ञं प्रवर्तते”
(रक्तं) “फेनिल गरुणं कण्ठं पक्ष्मं तनु शीघ्रग मस्कन्दिष वातेन
दुष्टं । नीलं पीतं हरितं श्यावं पित्र मनिष्टं पिपीलिका मक्षिकाया
मस्कन्दिष पित्तदुष्टं । गैरिकोदक प्रतीकाशं स्निग्धं पीतलं वस्त्रं
पिच्छिलं चिरस्तापि भांसपेयीमभं क्षेप्यदुष्टम् । सर्वं सख्यं संयुक्तं
काञ्चिकाभं विशेषतो दुर्गन्धिच सन्निपात दुष्टं । पित्तवत् रक्तेन
यति कण्ठाच्च । द्विदोष लिङ्गं संकृष्टं” ।

Susruta says,—“The three morbid humours, i.e., Air Bile, and Phlegm, and blood—these four—separately, or any two or all combined, affecting the menstrual discharge, render it seedless, i. e., deprives it of its power of producing offspring. This state of things is plainly known by the morbid condition of Air, Bile, etc, by the color of the patient, and by the pain she feels. If the menstrual flow is feeble, smells like a corpse, has knots, appears like pus, and is malodorous, or appears like urine or stool—then it is incurable,—cases having other symptoms than these are curable.

When what is eaten is well digested, the subtle essence of it which arises from it, is called *rasa* (juice). The blood

cians are not particularly learned in their own books. Further, the Hindu medical parlance differs materially from ordinary Sanskrit. The translator has accordingly been obliged to rely upon his independent judgment. T.

of women is produced by this juice, and goes by the name of menses. If the menses are vitiated by Air, they are frothy, red and dark ; dry, scanty, rapid, and liquid ; when they are vitiated by bad Bile, they become blue, yellow, green and yellow-black ; they have the smell of raw juice ; and ants and flies do not seek them ; when the menses are vitiated by Phlegm, their hue is like that of muscles, and water mixed with yellow earth ; and they are oily, cool, smooth, and ever-flowing. When the menses are vitiated by all the humours in a morbid condition, they are like rice-gruel, and are very malodorous. When the menstrual discharge has two defects, it manifests two kinds of symptoms.

विशुद्धमार्त्तवं यथाह सुश्रुतः ।

“यथाह्वक् प्रतिभं यत्तु यद्वा साक्षारसोपणं ।

तदार्त्तवं प्रशंसन्ति यद्वासो न विरञ्जयेत्” ॥

स्त्रीरोगादिकमपि रक्तादिक्रमेण ज्ञातव्यं सित्यत्वादि पदेन शुक्ल-
शूल-नेत्र-नासास्य लिङ्गानां यद्वयं ।

THE SYMPTOMS OF HEALTHY MENSTRUATION.

That menstrual discharge is healthy which is like the blood of a hare or like lac, which does not discolor a cloth,—i. e., which staining a cloth, goes off when washed with water.

अथातो रेतसि यथाह सुश्रुतः—

नासपित्तं श्लेष्म रक्तं कुण्ठयन्त्यस्मिन् पृथि पृथि क्षीयं शूलं पूरीषं
रेतसः प्रजोत्पादने न समर्था भवन्ति । तेषु वातवर्णं वेदनं वातेन ।

पित्तवर्णवेदनं पित्तेन । श्लेष्मवर्णवेदनं श्लेष्मणा । शोणितवर्णवेदनं
कुण्ठप गन्धनल्पं रक्तेन । अन्विभूतं श्लेष्मवाताभ्यां पूति-पूय-निर्णं
पित्त श्लेष्मभ्यां । क्षीणं प्रायुक्तं पित्त मारुताभ्यां । सूत्र-पूरीष-गन्धि
सन्निपातेन । तेषु कुण्ठप अन्वि पूति पूय क्षीणरेतसः कच्छुसाध्याः
सूत्र पूरीष रेतसस्तृसाध्याः साध्य अन्यथेति । विशुद्ध शुक्रा कच्छुर्णं
वडुक्तं सुश्रुतेन ।

THE MODE OF EXAMINING THE SEMEN ACCORDING TO SUSRUTA.

If like the menses, the semen is vitiated by Air, Bile and Phlegm, smells like a corpse, contains knots, has ■ foul odour, and is found to contain pus,—and if it is feeble, and is vitiated by urine or excreta,—the semen has no generative power. If the semen is vitiated by Air, it has a hue springing therefrom, and has pain ; if it is vitiated by Bile, it has pain in consequence of the presence of Bile, and has a color analogous to it ; and if it is vitiated by Phlegm, it has a color like Phlegm and has a pain corresponding to it ; and if it is vitiated by blood, it has ■ hue like blood and a pain analogous to it, smells like a corpse, has pus and flows in a large measure.—The semen vitiated by Air and Phlegm has knots,—when vitiated by Air, the semen smells foul, and has pus ; when the semen has Bile and Air, it is ■ mentioned above and is feeble ; when it has all the three imperfections, it becomes like urine or stool, and has ■ (bad) odour. A semen which smells like a corpse, has knots, is malodorous, looks like pus, and is feeble, is difficult of cure ; when it smells like urine or stool, it is incurable ; all cases besides these are capable of cure.

स्रष्टिषाणं द्रवं स्निग्धं, मधुरं मधुगन्धि च ।
मुक्ता गच्छन्ति केचित्तु तैलं क्षौद्रं निर्भं तथा ॥

THE SIGNS OF A HEALTHY SEMEN AS MENTIONED BY SUSRUTA.

People like to have semen that is lustrous like crystal, liquid, oily, sweet, and smells like honey. Some (praise) : semen that is like oil or honey.

अथातो मूलं परीक्षा ।

मूलादिपरीक्षायां निम्नानि प्रयोगा विन्तामणि यन्त्रे संगृहीताणि
स्थाने—

माश्वात् रजनीं याप्ते घटिकानां चतुष्टये ।
जलाम्बु रोगिणं वैद्यो मूलोत्सर्गं चकारयेत् ॥
आद्या धारान्तु सन्त्यक्त्य मध्यधारां समुद्भवं ।
शुभे काचमये पात्रे क्षतं मूलं परीक्षयेत् ॥
भास्वारोदय वेलायां प्रकाशं स्थानके धृतं ।
लोकादित्या पुनः सम्यक् ततो मूलं परीक्षयेत् ॥
हृद्येनात्मन तैलस्य विन्दुं मूत्रे विनिक्षिपेत् ।
आयन्ते बुद्बुदाद्यत्र विकारः सोऽस्ति पित्तजः ॥
स्निग्धं श्यावाकण्ठ्यायं वातान् मूलं प्रजायते ।
साधदूर्द्ध्वं यन्नाति तैलं विन्दुयुतं तथा ॥
मूलं क्षौद्राणि जायेत स्रवं पल्लवं वारिण्या ।

EXAMINATION OF THE URINE.

These observations have been compiled ■ the treatise—*Prayoga Chintamani*.

Raising up the patient four *dandas* before dawn, the physician should make him discharge urine. Rejecting the first flow, and holding the middle one a ■ glass vessel, (the physician) should examine the same.—When the Sun has risen, in an open place the urine should be shaken briskly again and again, and examined.

Taking a drop of oil with a blade of grass, the physician should cast it into the urine. If the bubbles are visible in it, the disease should be known as owing its origin to Bile.

When Air is vitiated, the urine is oily, yellow-black, and red-hued ; and if a drop of oil be cast into it, the urine, mixing with the oil, rises upwards in drops.

If the Phlegm is vitiated, the urine becomes foul like the water of a ditch.

अथ,

पातेन पाण्डुरं भूत्वं सफेनं कफ रोगिणां ।

रक्तवर्णं भवेत् पित्ते कृन्वते चिन्तितं भवेत् ॥

सिद्धार्थं तैलं सङ्घर्षं भूत्वं क्षादामपित्तजे ।

तैलं विन्दुं स्तथाक्षिप्तः प्र्यामदुद्बुदसंयुतः ।

वातपित्तोद्भवं भूत्वं ज्ञातव्यञ्च शिष्यवरैः ॥

तैलविन्दुं स्तथाक्षिप्तश्चतुर्दिक्षु विस्पृष्टः ।

■ श्लेष्मयातोद्भवं भूत्वं सौवीरेण सहं यथा ॥

पाण्डुरं श्लेष्मपित्ते ■ पित्तेचैव परीक्षयेत् ॥

रुचिपातेन क्षणञ्च बहुवर्णञ्च जायते ।

तैलतुल्यं भवेन्मूत्रं नित्यं सङ्घर्षपित्तजम् ॥

कफात् पल्लवपानीय तृणं मूत्रं प्रजायते ।
 सहवातोद्भवं मूत्रं श्वेतं रक्तं प्रजायते ।
 वातश्लेष्मोद्भवं मूत्रं धनं श्वेतं प्रजायते ।
 तैलतृणं भवेन्मूत्रं पित्तश्लेष्म सहज्वयम् ॥
 रक्तावातेन रक्तं स्यात् कौस्तुभं पित्ततो भवेत् ।
 अधो वज्रलभारक्तं मूत्रमाश्लोक्यते यदा ॥
 वदन्ति तदतीसारलिङ्गं तक्षिणवेदिनः ।
 जलोदरभवं मूत्रं भवेत् दृढ कणोपमम् ॥
 अजामूत्रसमं मूत्रं जीर्णञ्चरससृङ्गवम् ।
 मूत्रञ्च कृष्णतां याति क्षयरोगो यदा भवेत् ॥
 क्षयरोगाद्भवेत् श्वेत ससाध्यं तच्च निर्दिशेत् ।
 प्रवर्त्तते यदा मूत्रं स्निग्धं तैल समप्रभम् ॥
 आहार उदरस्थञ्च जीर्णं याति तदा क्लृप्त ।
 कर्द्वं पीत अधोरक्तं मूत्रं चेद्रोगिणी भवेत् ।
 पित्तप्रकृतिसम्भूत सन्निपातस्य लक्षणम् ।
 वाताधिके सन्निपाते कृष्ण मर्ध्य भवेत्तदा ॥
 कफाधिके सन्निपाते शुक्लमर्ध्यं भवेत्तदा ॥
 यस्मैक्षुरससंकाशं मूत्रं नेत्रे च पिञ्जरे ।
 रसाधिक्यं विजानीयात् निर्दिशेत् तत्र लक्षणम् ॥

OTHER EXPERIMENTS.

If Air is diseased, the urine is pale-hued ; the urine
 ■ patient having morbid Phlegm is frothy ; if the Bile is
 isceased, the urine is red-hued ; and if any two humours

be vitiated, the urine shows ■ corresponding mixture of colours.

In bilious dysentery, the urine is like the oil of white mustoid. If when a drop of oil is cast into the urine, bubbles rise up, then physicians versed in the science of cure infer that the urine has vitiated Air and Bile.

If on the oil-drop being cast, the urine courses around it, and looks like rice-gruel, then the urine must be known as having its Air and Phlegm diseased.

When Bile or Phlegm and Bile are vitiated, the urine becomes pale.

When the three humours are diseased, the urine is black and of diverse colors. The urine in a bilious temperament resembles oil; from Phlegm the urine resembles the turbid water of a ditch.—A temperament predominated by Air has a white and red urine. A temperament having Air and Phlegm, has a thick and white urine. A bilious and phlegmatic temperament has an oil-like urine. A temperament of blood and Air has a red-hued urine; one of blood and Bile has urine colored like the *kusuma* flower.—When a person's urine is found red beneath, those versed in the knowledge of the symptoms of *Atisara* know this as ■ symptom thereof.

In dropsy the urine appears as if containing particles of *ghee*.

In fever of a long standing, the urine becomes like that of ■ goat.

In consumptive diseases, the color of the urine is dark. If in a consumptive disease, the urine is white, the case must be considered as incurable.

When the urine is smooth and glossy like oil, then what is eaten is digested.

If any person's urine is seen yellow upwards, and red

downwards, then it must be taken as a symptom of all the three humours diseased, with the Bile preponderant.

In a *Sannipat* having Air preponderant, the color of the urine is dark in the middle ; in a *sannipat* having an overmeasure of Phlegm, it is white in the middle. He whose urine is like the juice of the sugar-cane, and whose eyes are tawny, has excess of bad humour; and this must be pointed out as the symptom.

अथ नासा परीक्षा ।

शुक्ला शुक्ला शुक्लः श्यावा लिप्ताशुम्नाश्च नासिका ॥

नासिकात्यन्तपिष्टता संवृता पीडिता युता ।

उच्छूना स्फुटिता नाना शरणाय भवेत् नृणाम् ॥

EXAMINATION OF THE NOSE.

A nose white, dry, bulky, yellow-black, covered with cough, insensible, greatly distended, or greatly contracted, having Pirakas, in the middle, swelling and having cracks, brings on death to people.

अथास्यपरीक्षा ।

पाते लवणमास्यं स्यात् पित्ते तिक्तं कफे शुभ्रम् ।

द्वन्द्वे द्वन्द्वजं त्रये सन्निपाते त्रिशिङ्गकम् ॥

EXAMINATION OF THE MOUTH.

When Air is vitiated, the mouth tastes salt ; when Bile is vitiated, the mouth tastes bitter ; when Phlegm is morbid, it tastes sweet. When any two humours are morbid, the two characteristics must be known as present. In *sannipat*, all the three signs manifest themselves in combination.

अथ नेत्रपरीक्षा ।

रौद्रे रुद्धे च धूम्राभे नयने तारवक्षले ।
 अथाभ्यन्तर कृष्णाभे भवतो वातरोगिणः ॥
 पित्तकोपेत् पीताभे भवतः पित्त कोपतः ।
 संतप्ते भवतो दीपशालोकयितु मक्षमे ॥
 ज्योतिर्हीणे च शुक्लाभे जलपूर्णं सगौरवे ।
 शब्दावलोकने नेत्रे भवतः कफकोपतः
 तन्द्रामहाकुले श्यामे निर्भुग्ने क्षत्ररक्षके ।
 रक्तवर्णे च सततं विकृते घोरसारके ॥
 क्षणादुन्मीलते चैव क्षणादेवनिभीलते ।
 विलुप्तकृष्णतारे च बहुदृष्टे च तत्क्षणात् ॥
 भवतो नयने चेत्यं सक्षिपाते विषेवतः ।
 सौम्यदृष्टि प्रसन्नाभे प्रकृत्या च मनोरमे ।
 नेत्रे कथयतः शीघ्रं त्रैयांसि खलु रोगिणः ॥

EXAMINATION OF THE EYE.

The eyes of a patient with excess of Air, are fierce, dry, smoky with ■ dark shade inside, and have their pupils restless. In excess of Bile, from the rage of Bile, the eyes are hot, have a yellow hue; and are incapable of seeing the light of ■ lamp. From excess of Phlegm, the eyes are lack-lustre, white, replete with water, heavy, and mild-looking.

In *Sannipat*, in especial, the eyes ■ overcome with drowsiness, are yellow, black, sunk within their sockets, have sharp pupils, are red-hued, and always unnatural,

have fire pupils, momentarily open and momentarily closed, and lose their dark pupils ; and they appear to be possessed of many hues.

When the eyes of a patient are mild-looking, have pleasant sheen, are naturally grateful, they betoken enduring healthful condition.

अथ जिह्वापरीक्षा ।

जिह्वा पीता खरस्यर्शास्फुटिता चास्ताधिका ।
रक्ताश्याना भवेत् पित्ते कफात् शुक्ला द्रुवा घना ॥
कृष्णा विसंस्फुटा शुष्का सन्निपातात्मिका तु सा ।
मिश्रिते सिञ्चिताज्ञेया लिप्तालक्षण्याश्रिता ।

EXAMINATION OF THE TONGUE.

In excess of Air, the tongue is yellow, rough in feel, (like the tongue of a cow), and has irruptions ;—in excess of Bile, the tongue is red and yellow-black ; in excess of Phlegm, it is white, wet, and thick : in *Sannipat*, it is black, and dry, with irruptions, and in a combination of humours, the respective characteristics must be known as present.

उपसंहार भाष्य ।

कचित् प्रकरणोक्तेखात् कचिदौचित्य भावतः ।
कचिद्देशात् कचित्कालात् सङ्कीर्णगदनिर्णयः ॥ ३८ ॥
बाह्योपरिचयद्वारं प्रायशो नैवदृश्यते ।
तेन घाट्प्रात् नयोक्तं यत् तत्समाधेयमुत्तमैः ॥ ४० ॥
अले स्थलेचान्तरीक्षे प्रसिद्धा यस्य या गतिः ।
सैवोपमानमत्रस्यात् प्रसिद्धं गुण योगतः ॥ ४१ ॥

न शास्त्रपठनाद्यापि शब्ददध्यापनादपि ।

स्पर्शनादिभि रभ्यासादेव नाङ्गी विवेकभाक् ॥ ४२ ॥

नाङ्गी गतिरियं सम्यक् अभ्यासेनैव गम्यते ।

नाङ्गी परिचयो लोके प्रायः पुण्येन जायते ॥ ४३ ॥

नाङ्गी गतिरियं सम्यक् योगाभ्यास वदेकतः ।

नान्यथा यक्यते ज्ञातुं दुष्प्राप्तं सदैरपि ॥ ४४ ॥

इति महाभोगोपाध्याय श्रीशङ्करसेन कविराजकृतौ

नाङ्गीप्रकाशे तृतीयोद्योतः ॥

CONCLUSION.

All difficult diseases must be ascertained sometimes by the means above, sometimes by the fitness of things, and sometimes having reference to time and place. 39.

The entrance into a knowledge of examining the Pulse is scarcely seen,—and what through foolishness I have said, must be taken with caution by the worthy. 40.

The well-known movements of animals living in water, on earth, or in the air, availed of in illustrating instances, on account of well-known similarity are compared with the movements of the Pulse. 41.

(One cannot attain to a knowledge of the Pulse) by studying the works (on the subject) or by constant tuition; but one becomes versed in it by feeling the Pulse habitually. 42.

Generally ■■ acquaintance with the Pulse springs from the righteousness (of a person). 43.

The knowledge of the Pulse comes of concentration, like the practise of *Yoga*. Otherwise, ■ person, albeit like Vrihaspati himself, cannot (attain to this knowledge). 44.

When a person has eaten acid, his Pulse is somewhat heated ; but in such ■ case, there is no fear of fever. 'From taking acid, and when one is unwell, one has his blood-tube heated.' 'When a person has taken acid, his Pulse is slightly hot ; when he has taken anything pungent, it courses like a black-bee.' According to Govinda nama, if the reading, *Dipastikhopama*—comparable to a flame—were adopted, the meaning would be, 'First the Pulse is restless.'

अथ दूतागमनं ।

अथ दूतागमात् प्रश्नात् साध्यासाध्य निरूपणं ।
 आससात्वमयोगेण रोगाणामुपलक्षयेत् ॥ १ ॥
 वामनासापुटे चन्द्रो दक्षिणेतु दिवाकरः ।
 तयोः सङ्गते पायु रक्षांसं ग्रहरे क्रमात् ॥ २ ॥
 एवं षोडशसंक्रान्तिरहोरात्रेऽभिजायते ।
 प्रायव्यश्चानसौव साहेन्द्रो वारुण क्षया ॥ ३ ॥
 चत्वारो मण्डला ज्ञेया वाम दक्षिणयोस्तथा ।
 प्रवेशे ग्रहते चन्द्रो निर्गमे ग्रहते रविः ॥ ४ ॥
 उभयत्रापि एवमेव, लक्षणं नाभस मण्डलं ।

CHAPTER IV.

The curability or otherwise of a disease should be ascertained by the approach of the *duta*, by question, or by respiration only 1. (1)
 , In the left nostril is the Moon, in the right

(1) [The first *sloka* commences, with the words, *Atha dutagamat*. The commentator says,—“The term *atha* is benedictory. It is said, *Om* and the word *atha*—these two—going before ‘*Brahma*’, and uttered by the throat, bring on benediction.’ Or the word *atha* may mean, ‘After having ascertained (the nature of) diseases.’”

“From the course of the *duta*”—i. e. the course of the Air-cicle either upwards or downwards.”

From *prashna*—from the way in which the patient utters words containing letters of uneven numbers.”

nostril is the Sun. Air courses in each of these for the space of half a *prahara*. 2. (2)

The Pulse which is at the left nostril is instinct with lunar influence, as that which is at the right is instinct with solar influence. It is said in the *Pavana Vijaya Swarodaya*, 'The left one is fraught with lunar energy and the right is Sun-like.' In the *Garuda (Purana)*, 'In Ira is established the Moon, and the Sun in Pingala.'

Thus during day and night Air courses sixteen times. At the right and the left side of the nostril, there are four circles—Vayavya, Anala, Mahendra and Varuna. In ingress, Air flows in the Moon, in egress, in the Sun. 3—4. (3)

The second line of verse in *sloka* begins with *Swasa-matra*. The commentator thereon remarks, "By breathing alone,"—i. e. by help of the breath alone, leaving alone *duta*, etc., mentioned as means by *Charaka*, *Susruta*, and other medical authorities, the curability or otherwise of a malady may be come at."

(2) The Sun (Pulse) and the Moon (Pulse) course each daily once during day and night in six divisions of the clock. (2) According to this authority, during day and night, the Pulses course twenty-four times during day and night.

'Two rounds of the clock must be understood. In the light and dark fortnight, the Sun and the Moon course each daily for six rounds of the clock.'

(3) The revolution which goes on in the morning for a half *prahara* must be known as the Air circle. In this way are the four circles to be recognized.

If the breath courses from the middle of the nostril to the sides of the nose, the presence of Air-circle is to be inferred. In this way also are the other circles known.

तत्परिज्ञानमाह—

प्रथमे वहते वायु द्वितीये वहते जलः ।

तृतीये वारुणो नाम माहेन्द्रस्तु चतुर्थके ॥ ५ ॥

तथा

पार्श्वोर्षहते वायु रूर्ध्वं वहति चानलः ।

अधश्च वारुणो नाम मध्ये माहेन्द्र संशकः ॥ ६ ॥

अष्टाङ्गुलं वहेद् वायु रनल चतुरङ्गुलं ।

माहेन्द्रो वारुणश्चैव वहते षोडशाङ्गुलं ॥ ७ ॥

वायुर्वायव्यः ।

The sky-circle has both these characteristics.

In the first flows Air, in the second, fire, in the third, Varuna, and in the fourth, Mahendra. 5.

Air courses at the two sides (of the nose), and mounts upwards. Varuna goes downwards, and Mahendra in the middle. 6.

Vayu courses over a space of eight fingers, fire over four fingers, and Mahendra and Varuna over sixteen fingers each. 7

अथ द्रव्यादिदर्शनं त्रयणाभ्यामपि परीक्षान्तरमाह—

नीलवर्णश्च वायव्यो रक्तवर्णश्च पाथकः ।

पीतवर्णश्च माहेन्द्रो वारुणः शुक्लवर्णकः ॥ ८ ॥

तथा

अर्धचन्द्रो भवेद् वायु त्रिकोण स्थानतोऽनलः ।

चतुरस्रश्च माहेन्द्रो वारुणो वर्तुणाकृतिः ॥ ९ ॥

स्थानतः स्वस्थानात् इति, तत् तत् कालादावपि ब्रह्माद्यागमाज्
ज्ञानं । माहेन्द्रवारुणयोस्तु पूर्वापरदिशोः स्थानं नाभसंस्तु नभ
एव परिशेषरूपं पट्कोणादि ।

प्रतीयमानमाह—

वायव्यात् वातजन्यत्वं मनसात् पित्तजन्यता ।

वारुणात् कफजन्यत्वं माहेन्द्रादेव मिश्रता

नाभसात् सन्निपातोऽपि जायते सर्वसंस्तुतः ॥ १० ॥

एषश्चप्रमाणं ब्रह्मणे तत्तत्विशेषज्ञानं विशेषज्ञात् ।

तथाच—

वायव्यमण्डलं प्रपञ्चेऽक्षीवो यद्वान्तं व्रजेत् ।

वातपित्तं भवं विष्टिं तथैवं ह्यन्तर्धान्तरं ॥ ११ ॥

EXAMINATION OF OBJECTS BY SIGHT, HEARING, etc.

The Air-circle is blue, the Fire, red, the Mahendra yellow, and the Varuna, white. 8. (1)

Ancient the colours of earth and the other elements, it is said in Garura Swarodaya, "Water is white, earth, yellow, fire, red-hued. Air resembles blue clouds, and sky is day-like. 8.

Air is a half-moon. Fire from its place is triangular, Mahendra is quadrangular, and Varuna is round. 9.

(1) At another place it is seen : 'If a person located in yellow, questions ■ *duta* ■ the left, he dies even if Maheswara endeavours to save him."

Sthanta—from its own site. At the particular times, the knowledge of these is attained through contact with objects. The Mahendra and Varuna circles relate respectively to East and West. The locality of the sky-circle is the sky, and its form is sexagonal, etc.

“Looking at ■ mirror, one should breathe upon it, and from the shape of the vapour formed, a discerning person should ascertain the difference between these elements. Quadrangular, half-moon-like, triangular, and circular are known (as the forms of the several elements). The sky is known by a circle. The Red, (Fire) is triangular and bitter, and courses upwards ; the element of energy is lustrous, and its course measures four fingers (placed breadthwise).” *Swarodaya*.—This is clearly expounded in the text.

From the Air-circle are known maladies springing from Air ; from the fire-circle, diseases springing from Bile ; from the Varuna circle, diseases springing from Phlegm ; from the Mahendra circle, diseases springing from a combination of humours ; and from the Sky-circle diseases peculiar to such a condition, may be known. This is the opinion of all the authorities. 10. (2)

(1) ‘That Air which holds all the humours in equipoise, which is the vehicle of all the elements, ■ known as the sky, conferring Yoga or Yogis.’ Indian Yogis practice Yoga by regulating respiration. T.

‘The quarter sought by Air.’ *Swarodaya*.

If in a *prasna* in the Air-circle, a person goes to the Fire-circle, his disease must be known as springing from Air and Bile. In this way, other combinations of the humours must be judged. 11.

Evam—knowledge of Air and Phlegm.

एवमिति वातश्लेष्मज्ञानं नित्यर्थः । अथ साध्यासाध्यज्ञानमाह—

पूर्णनाडी स्थितोदृतो यत् पृच्छति शुभाशुभं ।

तत्सर्वं सिद्धिं साध्याति शून्ये शून्यं न संशयः ॥ १२ ॥

अशुभमिति शत्रोरपकारादि ।

KNOWLEDGE OF CURABLE AND. INCURABLE.

All that a *duta* stationed in a full Pulse asks about favorable and unfavorable, comes to pass. If he asks stationed in the sky, the result doubtless turns out otherwise. 12.

The test at the sky is that it cannot be leapt over, while one arrives of a knowledge of every other respectively by the mode of leaping over it.

पूर्णनाडीज्ञानमाह—

यत्स्थानं वहते जीव स्तत्र चेत् पृच्छति स्थितः ।

पूर्णनाडी गता चेद्यं पूर्णं निगदिता शुभैः ॥ १३ ॥

Asuvam—wrongs from an enemy, etc.

KNOWLEDGE OF THE FULL PULSE UNFOLDED.

When a person interrogates from the place

where the breath courses, this is called ■ full Pulse by the wise. 13.

जीवश्वासस्थानमेवाह—

दक्षिणात् पृष्ठपर्यन्तं स्थानं सर्कस्य कथ्यते ।

सम्मुखाद् वागपर्यन्तं हृन्मुखस्थानं विदुर्बुधाः ॥ १४ ॥

THE LOCALITY OF ■■■ BREATH.

The space from the right to the back is said to be the place of the Sun ; and from the front, up to the left, the wise know as that of the Moon. 14.

तत्र विशेषमाह—

चन्द्रस्थाने स्थितो जीवः सूर्यस्थाने च पृच्छति ।

तदा प्राणविनिर्मुक्तो यदि वैद्यश्चेतर्हसः ॥ १५ ॥

प्रश्नोपाधः स्थितो जीवः सदा जीवोऽपि जीवति ।

ऊर्ध्वचारगतो जीवो याति जीवो यथास्वयं ॥ १६ ॥

जीव इति रोगी ।

तथा

श्वासप्रवेशे सार्धं स्या निर्गमे स्यात्साधप्रता ॥ १७ ॥

नाभसः शरङ्गल इत्यर्थः । अपवादमाह—

आदौ व्यूढगतः पृच्छेत् पश्चात् पूर्णं विशेष्यदि ।

सूक्ष्मोऽपि भुवं जीवेत् यदर्थं परिपृच्छति ॥ १८ ॥

अधश्च आगतो जीवो जीवो जीवति निश्चितं ॥ १९ ॥

अध इति वारुणशरङ्गल वदनात् हीनस्थान गमनाद् वा ।

एवञ्च साहेन्द्र शरङ्गल-गमनादपि ज्ञेयं । ज्ञानसेतु—

सूर्योऽतु विषमान् वर्यान् समवर्णांश्चिशाकरे ।

वाह्यस्थो भाषते दूतं सदा सिद्धिश्च नान्यथा ॥ २० ॥

वाह्यस्थः पूर्वनाडी स्थितः । विषमान् त्रि-सप्त-पञ्चादीन् ।

कालं निर्णयमाह आचक्षे—

पृथिव्यादिकं तन्मेन दिनं मासाब्जं फलं ।

शीघ्रमथ तथा दुष्टं व्योमं मासतः पङ्क्तिभिः ॥ २१ ॥

पृथिव्यादीति तदुक्तं—

पृथ्वी जले शुभे तन्मे तेजोमिथ्यफलोदयं ।

हानि-मृत्यु-करौ पुंसां उभयौ व्योम-मासतौ ॥ २२ ॥

आदौ चन्द्रः सिते यत्ने भास्करस्तु सितेतरौ ।

त्रीणि त्रीणि दिनान्याह रुदयं चन्द्र सूर्ययोः ॥ २३ ॥

दिनानि संख्यागतं संक्रमं दृष्ट्वा वशात् उदयात् यावन्ति दिनानि
अतीतानि तावत् समसंख्यं सिति केचित् ।

PARTICULARS ON THE SUBJECT.

If any person stationed in the site of the Moon, questions to the place of the Sun, he will expire even if, he is surrounded by hundreds of physicians. 15.

If a *prasna* is put when Air flows downwards, the person will live ; but if *prasna* is put when it flows downwards, then he will go to the abode of Yama. 16,

Jiva—patient.

Again ■ disease is curable when the breath is drawn in ; incurable when it is thrown out. 17.

The Sky-circle is meant.

If when any question is asked on behalf of ■ patient, the nostrils of the interrogator on the side at which he is questioning, is empty before the question, and filled up with coursing air after the same, he will survive although he may then be in a swoon. 18.

If a person comes from below, he will surely live. 19.

Adha means coursing from the Varuna circle, or coursing from beneath. Coursing to the Mahendra circle, must also be understood.

The purport is,—If the patient asks from under the Varuna circle or any other lower plane, he will live.

Jamala says: 'If located in the arm, a *duta* stationed in the sun's place, asks anent any words containing an odd number ; or stationed in the Moon's place, asks as to any words containing an even number, success will indubitably be his. 20.

Vahustha—located in the full Pulse. *Vishaman*—three, seven, five, etc.

Jamala points out time:—

'Auspicious consequences pertaining to days, months and years flow from earth and water. Aus-

picious and inauspicious circumstances flow from ether, air, and fire. 21.

Earth and water are productive of good consequences. Lustre produces both fair and foul results. Ether and Air are harmful and bring on death to people. 22.

In the beginning of the light fortnight the Moon, and in the beginning of the dark, the Sun. The rise of the Sun and Moon is said to take place every three days respectively. 23.

The purport is,—In the lighted fortnight, breath begins to course from the Moon or *Ira* Pulse, in the dark fortnight, from the Sun, or *Pingala* Pulse. From *pratipad* or the first day of either fortnight, the breath courses in each nostril every three days.

According to some, counting the days successively from the rise of the Sun or the Moon.

अथ रसादि ज्ञान साङ्ग ।

अम्लखादुस्तु पाथव्य स्निग्धः स्वादुस्तथानलः ।

भाहेन्द्रो मधुरः स्वादुः कषायोष्णरुणस्तथा ॥ २४ ॥

तथा

मङ्गखादुस्तु पाथव्यः कटुखादुस्तथानलः ।

कारुण्योलवणः स्वादु भाहेन्द्रो मधुशीतलः ॥ २५ ॥

आसीदम्बज्जगोष्ठी जनिस्तु क्लृप्तमणिः क्षौद्रिहारायमाणः,

प्रेक्ष्यत्कान्तिप्रदानः प्रततगुणगणस्त्रीक्ष्णतारामेवदेशः ।

सर्व्यायुर्वेददुग्धास्वधिमथनवृद्धाभ्यास शेषेन्दुक्षणः,
 त्रीयुक्तः शक्तिं शोले सच्च द्रव दुहिसेनेतिनाभाद्य वैद्यः ॥
 सत्कीर्त्तिवल्लीकलितानि तानि, ब्रह्माण्डभाण्डे नियतं फलानि ।
 सम्प्रीयतिः श्रीमति तस्य वंशे, कुलावतंसोऽजनि पुरयकीर्त्तिः ।
 तदात्मजः शङ्करसेननामा । तेनैव तेने धमनीप्रकाशः ॥
 इति षड्दामहोपाधप्रायशङ्करसेनकविराजकृतौ
 नाडीविज्ञाने चतुर्थोऽध्यायः ।

OF TASTES.

Sour pertains to the Air-circle, bitter to the Fire-circle, sweet to Mahendra, and astringent to Varuna. 24.

The Air-circle is fraught with many tastes ; the Fire-circle is pungent ; the Varuna circle is salt ; and Mahendra, sweet-cool. 25.

Seshendu(1) Krishna is (like a) creeper furnished with spreading comeliness ; having his expanded perfections recognised in limitless regions ; and firmly practised in churning the milky main of all the Ayurvedas. In the Saktri line (sprang) that light of his line, that prime^a physician—Duhitasena ; he, whose garnered up fruits of glory and whose tree of fame are always alive over the mundane egg. In his line was born the auspicious-natured Sripati ; the ornament of his

(1) Another reading is Sailendra Krishna.

race, not owing his origin to any female vessel, and of pious memory. His son name's Sankarasena, and the Exposition of the Pulse is by him.

There was one, the jewel in the diadem of the line of Amvostha, wearing the ornament of modesty.

N.B.—The difficulties attending this English version were all but insuperable. On the one hand, the Hindu medical practitioners are generally innocent of anything like a sound knowledge of their profession ; on the other hand the Sanskrit medicine technology being quite different from the ordinary Sanskrit is very hard of comprehension. Consequently the translator had to fall back upon his independent Judgment.

Further, the method of annotation followed by the author is entirely alien to the genius of English book-making. But the translator being fast bound to the original ; could not choose but follow the original in spite of outlandishness. ■ therefore would bespeak the patience of the indulgent readers.

NARI VIJNANA,
OR
THE KNOWLEDGE OF THE PULSE.
BY
THE CELEBRATED SAGE, KANADA.

SALUTATION TO SIVA !

नमः शिवाय ।

यक्षो भ्यः पञ्चसंख्याः तिर्य्यो

वेदा जाता षड्गुणः साधवेदाः ।

आयुर्वेदाचार्यवेदाश्च तस्मिन्

आज्ञां धन्यौ श्रीकणादस्य भक्तिः ॥ १ ॥

May Kanada 'cherish reverence for that Sambhu (1) from whose mouths, numbered five, the Vedas, Rich, Jajus, the Samaveda, the Ayurveda (2) and the Arthaveda, (3) have come forth. r.

(1) One of the many designations of Siva, the impersonation of the Destructive energy of the universe.

(2) Lit. *the Veda conversant with life (and its relations)*.—T.

(3) Does *Arthavada* mean *Atharvaveda* ? If it does not, what does it mean ?—T.

आस्ते वेदः पञ्चमो वैद्यकाख्यो
वेत्ता कश्चित् तस्य नास्ते महेशात् ।
तस्माच्चाता धैरत तस्मात् तुराषाट्
तस्माज् ज्ञात्वा वक्तुमर्हामि शास्त्रं ॥ २ ॥

There is a Veda the fifth, styled Vaidyaka ; but there breaths none knowing it. Dhata (1) learnt it from Mahesha, Turashat (2) learnt it from Dhata ; and learning the same from him, (Turashat), I am enabled to expound the science (to people). 2.

नाडी चिकित्सा ।
अङ्गुष्ठज्वले करयोः पादयोर्गुल्फदेशतः ।
कपालपार्श्वयोः षड्भ्योनाडीभ्योव्याधिनिर्णयः ॥ ३ ॥

TREATMENT THROUGH THE PULSE.

A disease should be ascertained by feeling the six Pulses seated (respectively) at the roots of the thumbs of the hands, by the ancles of the feet, and at the temples. 3.

(1) Brahma, the creative force of the cosmos. An indirect and latent association connects the deity with destiny or fate. He presides over what Mill has styled Asiatic Fatalism or the Fatalism of Oedipus. *Vide An Examination of Sir William Hamilton.*

(2) From *tura*, *haste*, and *shat* to bear. *He that is borne swiftly*—an appellation of Indra, the sovereign of the celestials. He rides Airavata, an elephant that arose out of the ocean ■ the occasion of the churning of the

विखसति षण्णिवन्धे षण्णिरङ्गुष्ठमूले,
तदधरनगिताभि स्त्र्यङ्गुलीभिर्निपीड्या ।
स्फुरणमसकृदेपा नाडिकायाः परीक्षा,
पदमनुघुटिकाधोऽङ्गुष्ठमूले तथैव ॥ ४ ॥

Repeatedly pressing with the three fingers bent down the Pulse active at the elbow or at the root of the thumb, the Pulse should be examined; and in the same way the Pulses beneath the ancles and at the root of the thumb should be examined. (1) 4.

deep for ambrosia. The function assigned to Indra in the Hindu theogony is pouring down rain. He is the cloud-compeller; and the subsistence of creatures is at his disposal.

(1) This occurs twice; but it is ■ in the Text.—T.

Vilasatis lit. sporting—a very poetical² handling of the movement of the Pulse. . .

I have already remarked that the poetical faculty is interfused through every fibre of the composition of the Hindu mind. To whatever department of literature we resort, even on subjects as much alien to the region of fancy and imagination ■ possible, we not unfrequently come upon the play of the poetical instinct. Matthew Arnold (*vide Preface to his Selections from the Poems of William Wordsworth*, rightly rested the glory of Englishmen upon their national poetry. We can with perhaps a greater force of reason rest our national glory ■ our poetical instinct, which, ■ the epithet implies, is vital with us,—indeed our language itself is *almost entirely imaginative*.—T.

रैपद्दिनस्त्रधृतक्षुर्परभागभाजि,
 हस्ते प्रसारितकराङ्गुलिसञ्चयेच ।
 अङ्गुष्ठमूलमधिपश्चिमबाणभागे,
 नाडी प्रभञ्जनगतिः सततं परीक्षेत् ॥ ५ ॥
 आदौच वहते वातो मधेऽपि पित्तं तथैवच ।
 अन्ते श्लेष्मवती नाडी सन्निपातस्त्रिलक्ष्यैः ॥ ६ ॥
 वाताद्वक्रगता नाडी चपला पित्तवाहिनी ।
 स्थिरा श्लेष्मवती ज्ञेया मिश्रितां हन्त्रजां विदुः ॥ ७ ॥

. ' Holding the hand (of the patient) by the elbow a little bent upwards, with the the three fingers each placed apart on the left behind the thumb, should the Pulse coursed by Air always be examined. 5.

In the beginning courses Air, and in the middle Bile ; and at the end the Pulse is Phlegmatic. When all the symptoms are manifest, the case is Sannipat. (1) 6.

From Air the Pulse courses awry ; the Pulse that is coursed by Bile is restless ; that which is stocked with Phlegm must be known as slow-moving ; and, (finally), in a combination of any two humours, the respective characteristics of each are discovered. 7.

(1) In Sannipat all the three humours are morbid ; *i. e.* the Pulse has Air, Bile, and Phlegm in excess. Such a case is accordingly difficult of cure.—T.

खावतिस्तिरवात्तौक्तगमनं सन्निपाततः ।

कदाचिन्मन्दगा नाङ्गी कदाचिच्छीघ्रगा भवेत् ॥ ८ ॥

काष्ठाद् क्रोधात् वेगवती क्षीणा चिन्ताभयाद्भृता ।

लघ्वी बहति दीप्ताग्नेस्त्राया बलवती भृता ।

चपला क्षुधितस्यासौ तृप्ता बहति स्थिरा ॥ ९ ॥

मन्दग्नेः क्षीणधातोश्च नाङ्गी मन्दवहा भवेत् ।

असृक्पूसा भवेत् कोष्ठा गुर्वी साना गरीयसी ॥ १० ॥

सुखिनस्तु स्थिरा ज्ञेया तथा बलवती भृता ।

उत्तरवेगे च धमनी सोष्णा वेगवती भवेत् ॥ ११ ॥

From Sannipat, the Pulse has ■ movement resembling the movements of a quail, a francoline partridge or ■ swan ; and sometimes the Pulse courses slowly and sometimes swiftly. 8.

From carnal craving or anger, the Pulse moves lustily ; in excess of anxiety or terror, the Pulse is feeble ; when the appetite is aflame, the Pulse is light as well as powerful. A person hungry has a restless Pulse, and one replete, has a slow-flowing Pulse. 9.

In fall of appetite, or when one has seminal weakness, the Pulse is feeble ; a Pulse filled with blood, is tepid, heavy, mild-flowing and weighy. (1) 10.

A luxurious-living person's Pulse must be

(1) *Gurvi* and *Gariasi*—are exactly synonymous, and the text is pleonastic.—T.

अतीसारे भवेन्नाड़ी शीता मन्दगतिस्तथा ।
 विस्मृतां दृश्यते नैव नैवस्थानं भिक्षुश्रुति ॥ १२ ॥
 क्रिमिरोगे स्थिरा मन्दा कचिद्वक्रा कचिन्मृदुः ।
 पाण्डौलं केवलं नाड़ी क्षया भिक्षा प्रचारिणी ॥ १३ ॥
 रक्तापिप्तात् पद्मेष्वाङ्गी मन्दा च कठिना मृदुः ।
 नाड़ी नानागतिर्भूत्वा राजयक्ष्मि प्रवर्त्तते ॥ १४ ॥
 उच्चैः प्रवर्त्तते नाड़ी तथा क्षिप्रं सुरःक्षते ।
 ज्वरे च नाडिका क्षीणा कासे कम्पपरायणा ॥ १५ ॥

known as slow-coursing as well as lusty ; and in the rage of fever, the Pulse is hot and high-toned. 11.

In dysentery the Pulse is cool as well as mild-moving ; and in cholera the Pulse now leaves its locality and now does not. 12.

When one is ill of worms, the Pulse is slow, feeble, and sometimes it goes obliquely and sometimes it is slow-moving ; and in Jaundice the Pulse is faint, and moves as if tearing up its tegument. 13.

From hæmoptysis, the Pulse courses mildly and faint, and feels tough. When one has Phthisis, the Pulse has a variety of movements. 14.

When one has a sore in the breast, the Pulse is high-toned and rapid. In ■ wasting disease, the Pulse is feeble ; and in bronchitis, it is tremulous, fine and slow. 15.

स्फूर्ज्या स्थिरा तथा मग्दा श्वासे तीव्रगति भवेत् ।
 ह्रिकायां बहुकम्पा सा तथाच द्रुतगामिनी ॥ १६ ॥
 गम्भीरा स्वरभेदे स्यात् चला तन्तुसमा तथा ।
 मदात्ययेऽपि स्फूर्ज्या स्यात् कठिना परितोजडा ॥ १७ ॥
 आनाहे सूत्रकृच्छ्रे भवेन्नाडी गरिष्ठता ।
 प्रसेहे तु जडा स्फूर्ज्या पथ्यिरूपाच जायते ॥ १८ ॥
 व्रणेति कठिने देहे प्रयाति पैत्तिकं कृमं ।
 भगन्दरातुरूपेण नाडीग्रणनिवेदने ।
 प्रयाति पात्तिकं कृमं नाडी पावककृपिणी ॥ १९ ॥
 वाम्नेस्थं पक्ष्माभिहतस्य जन्तोर्वेगावरीधाकुलितस्य भूयः ।
 गतिं विधत्ते घमनी गङ्गेन्द्रमरास्रमात्रेण कफोद्वृण्येन ॥ २० ॥

In Asthma the Pulse is rapid-coursing. In hiccup the Pulse is very tremulous and rapid. 16.

In hoarseness the Pulse is dull and goes like a catgut; and in a reaction of drink, it is fine, tough and surrounded with dulness. 17.

In epistaxis and strangury, the Pulse is thick and in gonorrhoea it is dull, fine and has knots. 18

At the time when the boil is very hard, the Pulse flows on with Bile. In intestinal boil, the Pulse, as it does in fistula, courses on with Air, and resembles fire through excess of Phlegm. 19.

The blood-tube of a person that has thrown up, that has been struck with any weapon, or that is suffering in consequence of having restrained

उच्चरेत् रमणे नाडी क्षीयाच्च मन्दगामिनी ।

उच्चरे कासार्तिरूपेण भवन्ति विकलाः सिराः ॥ २१ ॥

व्यायामे भ्रमणेचैव चिन्तायां घनशोकतः ।

नानाप्रकारगमना सिरा गच्छति विज्वरे ॥ २२ ॥

अजीर्णं भवेत्साडी कठिना परितोजडा ।

प्रसन्नात् दृता शुद्धा त्वरिता च प्रवर्तते ॥ २३ ॥

पक्काजीर्णं दुष्टिहीना शब्दं शब्दं यच्छेत् सिरा ।

दुष्टि स्तैल शुद्धाङ्गारे मांसे च लघुङ्गाकतिः ॥ २४ ॥

the force of urine or excreta, has a movement resembling the gait of powerful elephants or flocks of swans. 20.

In fever or after sexual commerce, the Pulse is feeble and moves slow ; and in ■ fever arising from sexual urgency, the blood-tube is dull-flowing. (1) 21.

In physical exercise, walking, anxiety, grief arising from loss of wealth, or remission, the Pulse has diverse movements. 22.

In indigestion the Pulse is stiff, and dull all round ; and when one is delighted, it is swift-coursing and pure, and goes on rapidly. (2) 23.

In advanced indigestion, the blood-tube is

(1) *Ramane*, lit. 'in sexual intercourse.' The sense, however, I presume, is, 'after sexual intercourse,' for during sexual intercourse the Pulse, of course, reaches the *ne plus ultra* of activity.—T.

(2) This also is ■ pleonasm.

क्षीणेच स्तिप्तिता वेगा अघुरे चेकवद्गतिः ।

रम्भाशुङ्गपटाहारे शुष्करुचादिभोजने ॥ २५ ॥

वातपित्तातिरूपेण नाडी वहति निष्क्रमं ।

अघुरे वह्निगमना तित्ते आत् सुखतागतिः ॥ २६ ॥

अस्ते कोष्ठा लवगतिः कटुके भृङ्गसञ्चिता ।

कषाये कठिना स्नाना लवणे सरला द्रुता ।

एवं द्वित्रि चतुर्वर्गे नानाधर्मावती सिरा ॥ २७ ॥ . . .

devoid of bulk, and goes on slowly. When one has fed on any oleaginous substance or molasses, and, when ■ person has eaten meat, one's Pulse resembles a thick stick. . (1) 24.

In debility the Pulse is feeble ; when one has fed on anything sweet, one's Pulse moves like ■ frog. If a person eats cakes made of plantains and molasses, or anything dry or rough, the Pulse careers with (overflowing) Air and Bile. When anything sweet is eaten, the Pulse seems to come out ; and when anything bitter is taken, the Pulse moves like an earth-worm. 25—26.

When any acid substance is taken, the Pulse is tepid and has a leaping motion, and when anything pungent is taken, the Pulse courses like a fork-tailed shrike ; when any astringent substance is eaten, the Pulse is tough and feeble ; when anything salt is eaten, the Pulse is straight-coursing

(1) *Taila, lit, oil* ; here it means any oleaginous substance.—T.

उपवासात् भवेत् क्षीया नाडी च द्रुतगामिनी ।
 सम्भोगाच्च भवेत् क्षीया ज्ञेया द्रुतगतिस्तथा ॥ २८ ॥
 पूर्वं पित्तगतिं प्रमथनगतिं श्लेष्माणमाविभ्रतौ,
 सन्तान भ्रमणं सुहृदिदधतौ चक्राधिरूढानिव ।
 तीव्रत्वं दधतौ कलापिगतिकां सूक्ष्मत्वभातन्वतौ,
 नोसाधरां धमनीं वदन्ति सुनयोनाडीगतिज्ञानिनः ॥ २९ ॥
 जिह्वां जिह्वां शिथिलशिथिलं व्याकुलं व्याकुलम्वा,
 स्थित्वा स्थित्वा वदति धमनी याति नाशश्च सूक्ष्मा ।
 नित्यं स्थानात् स्तलति पुनरप्यकुली संस्पृशेद्वा,
 भावैरेवम्बुद्धविधविधैः सन्निपातादसाधरा ॥ ३० ॥

and swift ; and when any two, three, or four kinds of things (are eaten), the Pulse shows diverse motions according to the respective natures of the substances taken. (1) 27.

From fasting, the Pulse becomes feeble and swift-moving ; and from sexual commerce the Pulse also grows faint and swift-moving. 28.

A Pulse in which Bile flows first, and Air (next), and which has Phlegm (last), or a Pulse belonging to (a woman) with child, momentarily coursing as if it were fixed on a wheel, having vigor, moving like a peacock, and displaying fineness,—such a blood-tube is pronounced not incurable by those versed in the motions of the Pulse. 29.

A Pulse that goes crookedly at intervals

(1) *Bhringa* may also mean ■ black bee. Here it means a fork-tailed shrike.

अङ्गतापैऽपि शीतत्वं शीतत्वे तापिता सिरा ।
 मानाविधा गतिर्यस्य तस्य मृत्युर्न संशयः ॥ ३१ ॥
 यात्युच्चका स्थिरा नाडी याचेयं यांसवाहिनी ।
 याच सुक्ष्माच वक्राच तापसाधनां विनिर्दिशेत् ॥ ३२ ॥
 स्रस्थानविच्छ्रिता नाडी यदा वहति वा न वा ।
 ज्वालाच हृदये तीव्रा तदा ज्वालावधि स्थितिः ॥ ३३ ॥
 वामनाडी भवेत् सत्यं यदि स्यात् कृष्णलान्गतिः ।
 मृत्युं शीघ्रं विजानीयात् यदि शत्रुसमो भवेत् ॥ ३४ ॥

slackly at intervals, and wildly at intervals, which moves in pauses, and, fading, ceases to exist, which constantly forsakes its locality, and again is perceived by the fingers,—is known through many signs ■ these as incurable in consequence of Sannipat. 30.

The death of him is certain whose Pulse is cold in great heat (of the body), whose Pulse is hot in great coldness (of the body), and whose Pulse shows various movements. 31.

The Pulse that is high-toned and staid, and which courses through the flesh, and which is fine and crooked, has been assigned as incurable. 32.

When a Pulse lapses from its place, and sometimes courses, at others remains at rest, and when there is fierce heat in the heart, the patient will live so long as the burning lasts. 33.

If the left Pulse for certain appears to be in

अग्निलो याति पित्तस्य पित्तं याति कफाक्षयं ।
 कफो वा कण्ठमायाति जीवनं तस्य दुर्लभं ॥ ३५ ॥
 अक्षुत्सुका स्थिरा मन्दा दुष्टदृष्टा प्रचारिणी ।
 अति सूक्ष्माति कुटिला नाडी वहति मृत्यये ॥ ३६ ॥
 नाडी मध्ववहाकुष्ठमूले सानयेत्सुतसृजेत् ।
 यनैरुच्चार्य गमना मृत्युं साध प्रकाशते ॥ ३७ ॥
 अकुष्ठमूलतो बाह्ये वक्त्रमूले यदि नाडिका ।
 प्रहराणां वहिर्मुख्यविजानीयाद्विचक्षणः ॥ ३८ ॥

coils, then although the physician should be as Sakra himself, he should know a speedy death. (1) 34.

If a person's Air blows into the abode of Bile, his Bile flows into the province of Phlegm, or his Phlegm comes up to the throat, his life is difficult of being rescued. 35.

A Pulse that is inactive, slow, mild and vitiated with morbid blood flowing within it, and which is exceedingly fine and exceedingly awry, courses to bring on death. 36.

If the Pulse is felt at the place touched by the middle finger, no ill is to be apprehended; but if it courses slowly upwards, it betrays expiration. 37.

If the Pulse lapses by the breadth of two fingers from the root of the thumb, the sagacious know that death will ensue after half Prahara. 38.

सार्धद्वयाङ्गुलाद् बाह्ये यदि तिष्ठति नाडिका ।
 प्रहराच्च वह्निर्नृत्य जायते नात्र संशयः ■ ३९ ॥
 द्वयङ्गुलाद् बाह्यतो नाडी मध्यरेखा भवेद् यदि ।
 तत्सार्धप्रहरात् मृत्युरवश्यं जायते नृणां ॥ ४० ॥
 सार्धद्वयाङ्गुलाद् बाह्ये यदि तिष्ठति नाडिका ।
 तस्यैव मरणं सत्यं प्रहरात् त्रितयात् वह्निः ॥ ४१ ॥
 सार्धाङ्गुलमता नाडी यदि तिष्ठति निश्चितं ।
 चतुर्भिः प्रहरैस्तस्य जायते मरणं पुनः ॥ ४२ ॥
 पादाङ्गुलमता नाडी सता तिष्ठति निश्चला ।
 षड्भिस्तु प्रहरैस्तस्य ज्यो मृत्युर्विचक्षणैः ॥ ४३ ॥

If the Pulse falls off two fingers and a half from its locality, death certainly ensues after ■ Prahara. 39.

If the Pulse moves off two fingers from its place, and has a line in the midst, then the man indubitably dies in half a Prahara. 40.

If the Pulse lapses two and half fingers from its locality, then death ensues after the third Prahara. 41.

If the Pulse moves away, by the breadth of half a finger, then the person's death certainly ensues in four Praharas. 42.

If the Pulse at the toes is sunk and slow-coursing, then the discerning know that death will ensue in six Praharas. 43.

अङ्गुलाभ्यन्तरे नाडी वक्राया यदि तिष्ठति ।
 मरणं तस्य जानीयात् सप्तभिः प्रहरैर्बुधः ॥ ४४ ॥
 अङ्गुलाभ्यन्तरे नाडी मन्दस्पर्शगता यदि ।
 सप्तभिः प्रहरैर्मृत्युर्निर्दिष्टो मुनिपुङ्गवैः ॥ ४५ ॥
 स्थिरा नाडी सुखे यत्र विद्युद्गता द्रवेक्ष्यते ।
 दिनैकं जीवितं तस्य द्वितीये म्रियते पुनः ॥ ४६ ॥
 अङ्गुलाभ्यन्तरे नाडी शीतला यदि तिष्ठति ।
 प्रहरैर्नवभिस्तस्य मरणं निश्चितं भवेत् ॥ ४७ ॥
 पादादङ्गुलतो बाह्ये नाडी तिष्ठति चक्षुषा ।
 प्रहरैर्दशभिर्ज्ञेयो मृत्युस्तस्य न संशयः ॥ ४८ ॥

If the Pulse within the finger remains crooked, then the learned know that death will take place in seven Praharias. 44.

If the Pulse within the finger is slow and tremulous, then the foremost ascetics assert that death will occur in eight Praharias. 45.

He the Pulse of whose mouth, being feeble, appears like lightning, will live for a day,—he certainly dies the second day. (1) 46.

If within the finger the Pulse feels cold, then the person's death will certainly take place in nine Praharias. 47.

If the Pulse courses restless outside the toes, then the person doubtless comes by suicease within ten Praharias. 48.

(1) i. e. conjoining the two properties of feebleness and rapidity.—T.

पादस्याङ्गुलमध्ये च नाडी सोष्णा च जायते ।
 यास्यैकादशमिते मृत्युस्तस्य विनिर्दिशेत् ॥ ४९ ॥
 चरणाङ्गुलमध्ये च नाडी शीतवती भवेत् ।
 द्वादशप्रहरैस्तस्य ज्ञेयो मृत्युर्विचक्षणैः ॥ ५० ॥
 अर्धाङ्गुलगता नाडी शीतता यदि तिष्ठति ।
 त्रिदशप्रहरैस्तस्य मरणं जायते ध्रुवं ॥ ५१ ॥
 अर्धाङ्गुलगता नाडी सोष्णा वेगवती भवेत् ।
 यास्यैषतुदशमिते मृत्युर्ज्ञेयो विचक्षणैः ॥ ५२ ॥
 साक्षाङ्गुलगता नाडी चञ्चला यदि तिष्ठति ।
 प्रहरैस्त्रिंशच्च संख्यैश्च मरणं निर्दिशेद्बुधः ॥ ५३ ॥

If the Pulse grows hot within the toes of the feet, then that one's death is assigned to occur in eleven Yamas. 49.

If the Pulse is cold within the toes, then the discerning know that the person's death will take place in twelve Praharas. 50.

If the Pulse, lapsing half a finger from its place, feels cold, then the man's death will, forsooth, take place within three and ten Praharas. 51.

If the Pulse, going off half a finger, feels hot and rapid, then the discerning know that death will happen in fourteen Yamas. 52.

If the Pulse, going off half a finger, feels restless, then the learned assert that death ensues within fifteen days. (1) 53.

(1) The Translator may be permitted to appeal to the reader's consideration in judging the difficulties attending

पादाङ्गुलगता नाडी सङ्घा यदि तिष्ठति ।
 षोडशप्रहरैस्तस्य पञ्चत्वं निर्विधेद् बुधः ॥ ५४ ॥
 क्षणाद् गच्छति वेगेन क्षणाद् गच्छति शान्ततां ।
 सप्ताहं मरणं तस्य यद्यङ्गं शोथवर्जितं ॥ ५५ ॥
 सुखता सुजगाकारा नाडी देहस्य सङ्क्रमात् ।
 निधीर्णे क्षीयतां याति मासान्ते मरणं भवेत् ॥ ५६ ॥
 वासनाडी खलपरेखा हृत्तुभूले परीक्ष्यते ।
 पञ्चवर्षाधिकञ्चैव जीवनं नात्र संशयः ॥ ५७ ॥

If the Pulse at the toes suddenly comes to a stand, then the wise assert that the man will die in sixteen Praharas. 54.

If the Pulse momentarily courses rapidly and momentarily becomes mild, the man will expire in seven days, if his body is free from flux. 55.

If the Pulse resembles the form of an earth-worm or a serpent from plumpness of the person, and gets feeble when the body grows feeble, the person dies after a month. 56.

If the left Pulse is felt like a slender line at the root of the nail, the person will for certain outlive five years. 57.

this rendering. I cite an only instance. The original has *tithi sankhyaih*. I am at a loss what the sage could possibly mean; until at last the interpretation flashed into me—the number making up a fortnight.

वामनाडी दीर्घरेखा कक्षमूले च नृत्यति ।

पञ्चाशत्तोधिकं जीवेत् धनिको धार्मिको भवेत् ॥ ५८ ॥

वामनाडी स्तम्भरेखा हस्तमूले च नृत्यति ।

शतवर्षाधिकं तस्य जीवनं नात्र संशयः ॥ ५९ ॥

वामनाडी दीर्घरेखा हस्तमूले च नृत्यति ।

जीवेत् पञ्चशतं वर्षं नात्र कार्या विचारणा ॥ ६० ॥

न विमुञ्चति स्वस्थानं नाडी सूक्ष्मा विभाष्यते ।

तस्य नृत्यभयं नास्ति व्याधिरप्युपशान्त्यति ॥ ६१ ॥

सुव्यक्तता निर्मलत्वं स्वस्थानस्थितिरेव च ।

अचान्नैत्यगमन्दत्वं सर्व्वीसं शुभलक्षणं ॥ ६२ ॥

If the left Pulse appears like ■ long line, and dances under the armpit, the person lives for fifty Years, and will acquire wealth and religious merit. 58.

If the left Pulse appears like a fine line, and dances at the root of the jaw, the person doubtless lives for a hundred years. 59.

If the Pulse appears like a long line and dances at the root of the hand, the person lives for five hundred years. No doubt need be entertained about this. 60.

If the Pulse does not leave its locality and appears slender, the person has no fear of death, and (if he has any ailment), it diminishes. 61.

Full development, freedom from dullness, abode in its locality, mildness, and vigor—these

आञ्जल्यदोषं पूर्णत्वं काठिन्यगतिसम्भूता ।

रक्तं वमति सूक्ष्मत्वं स्वस्थानस्थं विमोक्षणं ॥

कौमिल्यं गतिकौटिल्यं सर्वासां दुष्टलक्षणं ॥

इति महासुनिकणादविरचितं

माङ्गीविज्ञानं समाप्तं ।

शान्ति ।

are the happy characteristics of the Pulse of all persons. 62.

Restlessness, hardness, and extreme slowness of the Pulse ; and blood-vomitting ; fineness ; and renunciation of its place ; a flickering condition ; and toughness of motion,—these are the ominous characteristics of all men. (1) 63.

(1) This stanza is hopelessly *unsyntactical*, if I may coin such a term. *Raktam vamati*—when the person vomits blood—refuses outright to connect itself with the 'feebleness' etc, of the Pulse. The reader, now that the task is done, should rest and be thankful !—T.

ON AIR, BILE AND PHLEGM.

Air, Bile and Phlegm sustain the system, and a clear comprehension of their natures is essentially necessary in order to a thorough grasp over the Pathology and Pharmacœpia of the Hindus. I therefore furnish the reader with the following remarks on the subject, hoping they will serve to enlighten him on the extremely abstruse topic of the Human Pulse. A knowledge of the three humours is, in reality, an acquaintance with the Pulse, the Pulse being little else than the condition of the blood-tube surcharged with one or more humours.

Air, Bile and Phlegm sustain the body, and hence they go by the designation of *dhatus*—*sustaining*. They also conspire to render the system unhealthy, and hence they are also called *malas*—*impure elements*. And, again, they vitiate the body, and therefore they are sometimes designated *doshas*—*vicious humours*. Of these appellations, the term, *doshas*, is the oftenest in vogue. Commonly, *dhatus* signifies juice, blood, flesh, fat, bone, marrow, and semen. *Malas* means the impure products of the system—excreta, urine, sweat, etc.

According to Susruta, as the Moon bathes the Earth with his benign beams, as the Sun by virtue of his power of suction, dries up objects, and as

Air, by diffusing substances, maintains the earth, so Air, Bile and Phlegm, respectively making the system moist, dry, and flowing, sustain it. In the opinion of Charaka, the vicious humours—Air, Bile and Phlegm have three kinds of motion | *viz.*, decrease, uniformity, and increase. When any morbid humour is in ■ condition of decrease, it secretes its symptoms ; when it is in a state of uniformity, it performs the natural functions of the system ; and when it waxes powerful, according to the measure of its power, it displays its symptoms. When the humours are uniform, they constitute what is called health ; when they are abnormal, there is disease in the system. The morbid humours have three other motions ; *viz.*, a motion upwards, ■ motion downwards, and an oblique motion. When any morbid humour tends upwards, it produces such distempers as hemoptysis, catarrh, diseases of the nose, the eyes and the head, etc. When any vicious humour tends downwards, it produces such ailments as dysentery, diarrhea, piles, etc. Of the three humours, Air is the foremost, for if Air waxes powerful, it alone can, destroying the other morbid humours, bring on death. He in whose system Air, coursing freely, stays in its locality and retains its genuine nature, enjoying immunity from every ailment, lives over a hundred years. It is for this reason that physicians first treat of diseases springing from morbid Air.

The other names of Air are Vata, Anila, Sarvagati, (*lit., coursing everywhere*), Pavana, Gandhavaha, (*the bearer of smell*), Prana (*life*), Maruta, Samirana, etc. Air, coursing throughout the frame, and carrying the other morbid humours all over the body, maintains it. It has the principle of passion, and is dry, cool, light, subtle, volatile, pure, and sharp.

As one and the same person comes by different kinds of distinction according to his various occupations, so the same Air has different designations in consonance with the difference of its locality. Of all the species, five notably have been described *viz.*, Prana, Apana, Samana, Udana and Vana. Prana resides in the chest. It performs the circulation of the blood, maintains the body, takes edibles into the system, and increases the vigor of the frame. The locality of the Air, entitled Apana, is the stomach. At the proper time it brings down in the system Air, urine, excreta, semen, embryo, and the menses. When one is wrought up with anger, Apana causes some serious illness to the bladder and the anus. The Samana Air, residing about the navel, appropriates to itself the regions respectively of the mucus and the stomach. Proving an auxilia of appetite, this Air digests the food eaten, and separates juice, blood, urine, excreta, etc. When Samana grows powerful, Gulma, indigestion, dysentery and other ailments follow. The Udana Air is located in the throat. This is instrumental in the

production of speech and music. When it grows abnormally strong, it brings on diseases.

The Vyana Air is spread all over the person. It causes the juice in the system to course, and the perspiration and blood to come out ; and performs five kinds of functions, *vis.*, walking, movements downwords, those upwords, winking, and opening the eyes. When this Air grows virulent, it produces various kinds of distempers. A person presided over by Air, is dry, has sparse hair, and is lean, loquacious and of a vascillating turn ; and such a one goes to the sky during dreams.

The following meats and drinks and practises make Air wax powerful, *vis.*, physical exercise, fasting, a fall or fracture, seminal drain, keeping up nights, restraining the force of urine or excreta, excessive grief or fear, regret, heating practices, eating dry food, eating an astringent, bitter or fiery food, cloudiness, * the final stage of digestion, and the last part of the day. ■ When Air is powerful, the following symptoms present themselves. Moping, dullness of the body, dryness, cracks in the skin, pain as of a pricking with needles, opening of the pores of the body, sensations of being severed and of being surrounded by something, regret, depression, a feeling of fatigue, uneasiness, melancholy, a lifting of the joints, bodily pain,

* These do not come under 'meat' or 'drink' or 'practises' ; but so it is in the original.—T.

shrinking of the body with pain, yawning, horripilation, violent movements of the limbs, shaking of the head, *paripatna*, thirst, dryness, astringency in the mouth, hooping-cough, roughness of the skin, a reddish complexion, insomnia, swooning, lacunæ in thought, delusion, a depression of the lap, and a bending of the back, sounds in the ears, ocular hallucination, and loss of worldly prudence. When any localised Air gets morbid, the part concerned or *Kostha* (1) displays unhealthy symptoms. For instance, if the Prana Air resident in the heart becomes powerful, the effects are hiccup, vomiting, melancholia, etc.

., If Air grows violent, it becomes mild through the under-mentioned regimen and practises,—gently hot, nutritious and invigorating substances, salt, sapid and acid substances, oleaginous things, and *abhyanjana*, (2) bathing, sunshine, employment of *Vasti*, meat, wine, purgatives shampooing, cool wash, employment of dry *Vasti*, smearing the body with unctuous substances, and cooling practises.

Next I shall speak of Bile. Its other designations are Mayu, Ushma, Teja, (energy), Tikta Dhatu, (the bitter Dhatu), Agni-~~Fire~~, etc. It is

(1)* The following organs go under the appellation of *Kosthas*, the region of mucus, the stomach, the bladder, the heart, the *unduka*, and the lungs.—T.

(2) When streams of oil rubbed ■ the head, seek the arms, the practise is called *Abhyanjana*.—T.

presided over by the principle of goodness, and is naturally hot, bitter, pungent, liquid, yellow, of a blue color, and like fire. The principal locality of Bile is the space between the region of mucus and the stomach. It is carried to other parts from this place.

Bile is of five kinds,—Pachaka, Bhrajaka, Ranjaka, Alochaka and Sadhaka. Pachaka, residing in the stomach ■ fire, digests what is eaten, and imparts grace and beauty to the person. The Bhrajaka Bile, residing in the skin, brings lustre to it. Ranjaka, remaining in the liver and spleen, colors the juice and produces blood. The Alochaka sort, dwelling in the eyes, imparts the power of vision. The Sadhaka Bile, residing in the heart, generates the mental faculties.

The signs of a person of a bilious temperament are the following. The head grows hoary prematurely. There is profuse perspiration, and the body is pale. The eyes look red. The disposition is irascible. The intellect is keen; and light flashes up during sleep within the closed eyes.

The following kinds of food and drinks and modes of living—conduce to access of Bile into the system,—pungent, acid and hot substances; as well as fried things; anger, fasting, sunshine, cohabitation, scssamum, linseed, curd, liquor, *sukta* (1) and rice-gruel. Bile also gets vigorous

(1) A kind of rice-gruel.

while the food is digesting, at mid-day, at midnight, in summer and autumn. When Bile gets the upper hand, the symptoms are boils, incoherent talk, sweat, swoon, madness, delusion, uneasiness, cracks in the skin, burning, heat, thirst, disinclination to food, ■ pungent mouth, acivity, bitterness of taste, acid eructations, a foul breath, sores in the mouth, purging, and a feeling as of entering into darkness. Bile is nullified by observing the following regimen, and acting in this wise. Bitter, sweet and astringent substances, shady and cool spots, (1) night-air, moonlight, lying down on the ground, water springing from any machinery, cloud, the touch of the person of a woman, clarified butter, milk, purging, bleeding, ointments, etc., decrease Bile.

Kapha—Phlegm is otherwise called *valaka* and *vali*. Phlegm is endowed with the principle of foulness or ignorance, and is heavy. Its nature is to separate the joints, and is cool, moist, mild, oily, sweet, staid, slippery, white, moveless ; and is spread over the system by Air. The localities of Phlegm are the chest, throat, head, bladder, and joints, the region of mucus, juice, fat, the nose, the tongue, etc. There are five kinds of Phlegm ;

(1) This and some other heads do not come under the general category of food, etc.

Avalamvaka, Kledaka, (1) Sleshmaka, (2) Vartaka, and Tarpaka. Avalamvaka, residing in the chest, takes possession of the neck, the throat, etc. ; and the term, Avalamva, meaning, 'that which takes possession of anything' has been accordingly applied to this species of Phlegm. Remaining in the region of mucus, Kledaka impregnates food with moisture, and hence its name. The Phlegm called Sleshmaka, residing within the joints, moistens them, and hence the appellation. The Phlegm, styled Varddhaka, residing in the tongue, produces the tastes ; and therefore this is called 'Varddhaka, *i.e.*, that which confers sense. Tarpaka, remaining in the head, gratifies the eyes ; and for this reason this species of Phlegm is styled Tarpaka, 'That which gratifies.'

A person of a Phlegmatic temperament is endowed with a grave understanding, has a plump body, has a cool-feeling head of hair, is exceedingly strong, and in dreams sees expanses of water. Phlegm gets powerful under the following regimen and actions, eating heavy, sweet or extremely cooling substances, or milk, liquid substances, cakes, or clarified butter ; or repletion or sleep during the day. Phlegm grows vigorous in spring and

(1) *Kleda*—*moisture*, and the particle, *ka*, meaning agency.—T.

(2) *Sleshma*—*Phlegm*, and the particle *Ka* implies agency.—T.

winter ; during the first part of the day or night, and immediately after one has taken one's meal. The marks of Phlegm waxing powerful are hardness of the body, indigestion, satiety, drowsiness, heaviness of the person or the sensation as of a wet veil, superabundant stools, oiliness of the body, coldness, itch of the person, a sensation of cleaving in the tongue, running at the mouth and nose for a long period, flux, excessive sleep, a feeling of sharpness, sweetness in the mouth, whiteness of the body, lassitude, etc.

Phlegm is appeased by the under-mentioned regimen and practices,—eating dry, ashy, astringent, bitter, or pungent substances, physical exercise, walking, keeping up nights, sexual intercourse, kicking, smoking, taking something very hot, purging of the head (by taking snuff), vomiting, spitting, perspiration, and smearing the body with ointments.

The Pulse under the predominance of any particular humour has been compared to the movements of various animals ; fork-tailed shrike, leech, etc ; movements bearing no shade of similarity. To the European reader this may appear absurd ; but the experienced Hindu physician, despite all the disparity, traces a subtle similarity among these movements, and rests his sound inferences on this agreement under the obtruding dissimilarity. The consummate sagacity which they possess in getting at a person's health through the condition

of his Pulse at ■ particular time, is manifested nowhere more signally than in their predictions of a patient's expiry. The judgment which they display in this matter is sometimes—nay, oftener than not, marvellous and appears like intuition. I venture to lay special stress on this point, because it demonstrably shows the profound knowledge the Hindu physician-sages possess of the Pulse and its subtle movements.

The Hindu Physician-sages have arrived at these results after a long and close study of the Pulse ; but the Divine force, that, working within life and mind, produces the many and various—I might almost say—infinite modifications, physiological and psychological, is past the comprehension of humanity. The gulf that separates the Creator and the created is immeasurable ; and the highest human intelligence can by no effort, that it can put forth, comprehend the Divine workings in the human system. We are verily fearfully and wonderfully made,—man is, in good sooth, a microcosm, and, as Protagoras has profoundly observed, he constitutes in himself the measure of the Universe. The foregoing observations must therefore be taken with the necessary limitations, having regard to the imperfection and fallibility of the human understanding and the abstruse and recondite nature of the subject discussed.

SYMPTOMS PRESAGING DEATH.

पुष्पं यथा पूर्वरूपं फलस्यैव भविष्यतः ।
तथा लिङ्गमरिष्टाख्यं पूर्वरूपं मरिष्यतः ॥
अप्येव तु भवेत् पुष्पं फलेनाननुवन्ति यत् ।
फलञ्चापि भवेत् किञ्चिदुपस्थं पुष्पं न पूर्वजम् ॥
न त्वरिष्टस्य जातस्य नाथोऽस्ति मरणादृते ।
मरणञ्चापि तस्मास्ति यन्मरिष्टपुरःसरम् ॥
निध्याहृष्टमरिष्टाभमनरिष्टमभानता ।
अरिष्टञ्चाप्यसम्बन्धमेतत् प्रज्ञापराधजम् ॥
तानि सौक्ष्म्यात् प्रमादाद्वा तथैवाशु व्यतिक्रमात् ।
गृह्णन्ते नोक्तान्येत्तैर्मुमूर्षोर्न त्वसम्भवात् ॥
असिद्धिमाप्नुयाद्धोके प्रतिकुर्वन् गतायुषः ।
अतोरिष्टानि यत्नेन संशयेत् कुशलं भिषक् ॥ १ ॥

Even as a flower indicates the future fruit, so certain symptoms indicate approaching death. Many flowers do not produce fruit, and some fruits are produced without flowers ; but when the fatal symptoms precede, death inevitably follows, and there is no death which is not preceded by the necessary symptoms. Sometimes it may seem that the fatal symptoms appear, yet death does not follow ; or that death occurs, while the symptoms

have been absent. But this, doubtless, involves some mistake. The fact is that what were taken for fatal symptoms when no death occurred, were not really fatal symptoms, but were taken for such through error. And the cause why some deaths occur without any fatal symptoms being perceived, is that the fatal symptoms *did* appear in very subtle forms; or that one symptom rapidly transfused itself into another and it did not make itself perceived; or it may be that it was not perceived because sufficient attention was not paid to it. Be that as it may, certain it is that the fatal symptoms precede death, while the cause of not perceiving them is ignorance or want of concentration. A physician engaged in treating a patient whose sands have run out, must have his efforts end in disappointment. Therefore a physician ought to be acquainted with the fatal symptoms. (1)

शरीरशीलयोर्यस्य प्रकृतेर्विकृतिर्भवेत् ।
 तच्चरिष्टं समासेन व्यसतस्तु नियोधने ॥
 शृणोति विविधान् शब्दान् यो दिव्यानामभावतः ।
 स्रुष्टपुरमेवानामसम्पत्तौ च निःस्वनान् ॥
 तान् स्वनान् नावगृह्णाति मन्यते चान्यशब्दवत् ।
 आभ्यासस्य स्वनांश्चापि विपरीतान् शृणोत्यपि ॥
 द्विषच्छब्देषु रमते सुहृच्छब्देषु कृपयति ।
 न शृणोति च योऽकस्मात् तं ब्रुवन्ति गतासुपम् ॥

धस्तूष्णमिव गृह्णाति शीतसुष्णञ्च शीतधत् ।
 सङ्घात शीतपिङ्गको यच्चदाह्नेन पीड्यते ॥
 उष्णगात्रोऽतिमात्रश्च यः शीतेन प्रवेपते ।
 प्रहारात् नाभिजानाति योऽङ्गच्छेदमथापि वा ॥
 प्रांशुनेवापकीर्णानि यच्च गात्राणि भन्यते ।
 वर्णान्यभावो राज्ञ्यो वा यस्य गात्रे भवन्ति हि ॥
 स्नाताशुलिप्तं यच्चापि भजन्ते नीलमक्षिकाः ।
 सुगन्धिर्वाति योऽकस्मात् तं ब्रुवन्ति गतायुधम् ॥
 विपरीतेन गृह्णाति रसान् यक्षोपयोजितान् ।
 उपयुक्ताः क्रमादुयस्य रसा दोषाभिदृष्टये ॥
 यस्य दोषाग्निसाम्यञ्च पुण्युन्मिथ्योपयोजिताः ।
 यो वा रसान् न संवेत्ति गतासुं तं प्रपद्यते ॥
 सुगन्धं वेत्ति दुर्गन्धं दुर्गन्धस्य सुगन्धिताम् ।
 यो वा गन्धान् न जानाति गतासुं तं विनिर्दिशेत् ॥
 हृन्वान्युष्णहिमादीनि काशावस्या दिशस्तथा ।
 विपरीतेन गृह्णाति भावानन्याश्च यो नरः ॥
 दिवा उद्योतौषि यच्चापि ज्वलितानीय पश्यति ।
 रात्रौ सूर्यं ज्वलन् वा दिवा वा चन्द्रवर्चसम् ॥
 अभिषोपहृत्वे यच्च यक्रचापतड्ढिष्ठुयान् ।
 तरित्यतोऽसितान् यो वा निर्माले गगने धेनान् ॥
 शिसानयानप्रासादैर्यच्च सङ्कुलमम्बरम् ।
 यश्चानिलं मूर्तिमन्तमन्तरीक्षञ्च पश्यति ॥
 धुमनीहारवासोभिरावृतामिव भेदिनीम् ।
 मदीप्रमिव लोकञ्च यो वा ह्युतमिवाम्भसा ॥

भूमिपटापदाकारां लेखाभियन्त्रं न पश्यति ।

ज्योत्स्नादर्शोष्णतोयेषु च्छायां यच्च न पश्यति ॥

पश्यत्येकाङ्ग-होनां वा विहतां वान्यसन्नजाम् ।

श्वकाककङ्क गृध्राणां प्रेतानां यक्षरक्षसाम् ॥

पिशाचोरगनामानां भूतानां विहतामपि ।

यो वा मयूरकण्ठाभं विधूमं धङ्गिमीक्षते ॥

आतुरस्य भवेन्मृत्युः स्वस्थो व्याधिसमाप्नुयात् ॥ २ ॥

In brief, the reversal of the natural order of things in health, constitutes the condition in which the fatal symptoms happen. These will be given in detail. The person that hears thunder-claps and other extraordinary sounds in the absence of their actual presence, and hears the roaring of the deep, the rumbling of clouds, and other like sounds when they do not really occur, or does not perceive such sounds when they *do* really occur, or takes them for other sounds ; or who takes sounds natural to rural scenes and forests for other sounds, who is delighted at the voice of an enemy and enraged at that of a friend, or who, finally, is entirely deprived of the perception of sound, has his death at hand. The person that feels a cold substance as hot and a hot substance as cold, who has cold eruptions, yet suffers from burning ; who, albeit having a hot body, shivers from cold ; who does not feel pain, although struck hard or having a part of his person severed ; who feels as if his

body were covered with dust ; whose natural complexion is changed, or on whose body lines show themselves, or on whose person blue flies alight even after bath and after his person has been smeared with an unguent, and who suddenly breaths sweet, must be known as near his end. The person that feels a thing as having a taste contrary to that natural to it ; whose morbid humours increase from a due imbibation of any flavour and decrease from an undue imbibation of them ; and who entirely loses the power of perceiving flavour, has his death at hand. Perceiving a perfume as a foul odour and a foul odour as a fragrance, or losing the sense of smell altogether, is a sign of approaching extinction.

The person that feels a hot thing as cold or a cold thing as hot, who loses the perception of time, direction, and other cognate things ; who in the day sees flaming celestial bodies in the firmament, and bodies like the sun at night ; who sees the sun as if it were the moon ; who in the absence of clouds sees the iris and lightning ; who in the cloudless heavens sees dark clouds with lightning playing therein ; who sees cars and other vehicles and terraces in the sky ; who sees the sky and air as if furnished with forms ; who ■■■ the earth as if enveloped in smoke, vapour, or a cloth ; who sees the earth as if aflame or flooded with water and as if it were golden or had streaks ; who sees no

shades in moonlight, glass or hot water ; who sees mutilated or deformed images therein or sees his own shadow as if it belonged to another person ; who seems to see the shadow of a dog, a crow, a *Kanka*, a vulture, or any other deformed shadow ; who sees a smokeless fire as if it were a peacock's neck, has his death at hand. If a person suffers from a malady while seeing these things, his death is certain ; and if a healthy person sees them, he will have a disease presently. (2)

प्राया लोहितिका नीला पीतिका वापि भानवम् ।
 अभिद्रवन्ति यं छायाः स परासुरसंशयम् ॥
 क्षुन्नियौ नश्यतो यस्य तेजः क्रोशः स्मृतिः प्रभा ।
 अकक्षाद् यं भजन्ते वा स परासुरसंशयम् ॥
 यस्याधरौघः पतितः क्षिप्तश्चोर्ध्वं तथोत्तरः ।
 उभौ वा जाम्बवाभासौ दुर्लभं तस्य जीवितम् ॥
 आरक्ता दधना यस्य प्राया वा स्युः पतन्ति च ।
 खञ्जनप्रतिमा वापि तं गतायुषमादिशेत् ॥
 कण्ठा स्तम्भायलिप्ता वा जिह्वा शूना च यस्य वै ।
 कर्कशा वा भवेद्यस्य सोऽचिराद्विजहात्यस्त्रम् ॥
 कुटिला स्फुटिता वापि शुष्का वा यस्य नासिका ।
 अवस्फुर्जति भग्ना वा न स जीयति भानवः ॥
 संचिप्ते पिषमे स्तब्धे रक्तो हस्ते च लोचने ।
 स्थातां वा प्रस्रुते यस्य स गतायुर्नरोद्भुवम् ॥
 केशाः सोमन्तिनो यस्य संचिप्ते यिनते भ्रुवौ ।

कुठन्ति चाक्षिपक्ष्णाणि सोऽचिराद्याति मृत्यवे ।।

नाचरत्यक्षमास्यस्थं ■ धारयति यः शिरः ।

एकाग्रदृष्टिसूक्ष्मा सदाः प्राणान् जहाति स ॥

बलवान् दुर्बलो वापि सम्मोहं योऽधिगच्छति ।

उत्थाप्यमानो बहुशस्तं धीरः परिवर्ज्यैत् ॥

अन्तानः सर्वदा शैते पादौ विकसिते च यः ।

विप्रसारणशीलो या न स जीवति मानवः ॥

शीतपादकरोष्णसन्धिक्रमश्चासंच यो भवेत् ।

काकोष्ठासश्च यो भस्मप्रसां धीरः परिवर्ज्यते ॥

'निद्रा न भिद्यते यस्य यो वा जागर्ति सर्वदा ।

उद्गोद् वा वक्तुकामस्तु प्राप्ताख्येयः च

षष्ठरौषधं यो लिङ्गादुद्गारांश्च करोति यः ।

प्रेतैषां भाषते सार्धं प्रेतरूपं तणादिथेत् ॥

छेभ्यः सरोमकुपेभ्यो यस्य रक्तं प्रवर्तते ।

सुखपस्याविवाहार्तस्य सद्यो जह्यात् ॥ जीवितम् ॥

यातष्ठिता ■ हृदये यस्योर्ध्वमनुयायिनी ।

रुजासयिवेधकरी च परासुरसंशयम् ॥

अनन्योपद्रवकृतः शोथः पादसञ्चलितः ।

पुरुषं हन्ति नारीन्तु सुखको शङ्खजोदयम् ॥

प्रतिसारो ज्वरो हिक्का श्चर्चिः शूलग्रहमेढता ।

आसिनः कासिनो वापि यस्य तं परिवर्जयेत् ॥

स्वेदो दाहश्च वलवान् हिक्का श्वासश्च मानवम् ।

यत्प्रयत्नमपि प्राणैर्विद्युज्जन्ति न संशयः ॥

श्याया लिङ्गा भवेद्यस्य सर्वं चाक्षि निमज्जन्ति ।

सुखञ्च जायते पूति यस्य तं परिवर्ज्येयेत् ॥
 यत्तुमापूर्यतेऽश्रूणां स्निग्धतश्चरणानुभौ ।
 चक्षुश्चाकुलतां याति यमराष्ट्रं गमिष्यतः ॥
 अतिमात्रं लघूनि स्युगात्राणि शुरुकाणि च ।
 यस्याकक्षात् स विज्ञयी गन्ता वैवस्वतालयम् ॥
 पङ्क्तुमत्स्यवसानैल्लघतगन्धांश्च ये नराः ।
 ऋष्टगन्धांश्च ये वान्ति गन्तारस्ते यमाखयम् ॥
 वेपां वापि रतिनास्ति यातारस्ते यमाखयम् ।
 चक्षुरातिसारशोफाः सुप्रत्यस्यान्योन्यामसादिनः ॥
 प्रक्षीणबलमांसस्य नासौ शक्यश्चिकित्सितम् ।
 क्षीणस्य यस्य क्षुत्तृष्णो हृद्योभिष्टै र्हितैस्तथा ॥
 न शास्यतोऽक्षपानैश्च तस्य ऋत्युरपस्थितः ।
 प्रवाहिका गिराश्रूलं कोष्ठशूलञ्च दारुणम् ॥
 पिपासा बलहानिश्च तस्य ऋत्युरपस्थितः ।
 विषमेणोपचारेण कर्माभिश्च पुराकृतैः ॥
 अनित्यत्वाच्च जन्तुनां जीवितं निधनं व्रजेत् ॥ ■ ॥

The death of him is near who sees a brown, red, blue, or yellow form. The life of him is evanescent whose sense of shame, grace, energy, vigor, and memory suddenly grow in power, or suddenly decrease. He whose nether lip hangs down or upper lip is turned upwards, or whose both lips appear like apples, will live for a short space. He whose teeth become red or brown, appear to have the hue of a wag-tail, or fall off

suddenly, has a short lease of life. He whose tongue turns black, inert, and cleaving, has flux, or is rough, has death hard by. He whose nose turns awry, dilated, dry or cracked; or has his breath coursing through it violently or with loud sounds, has his days numbered. If the eyes are contracted, and become different in shape; inert; red-hued; tremulous; or has running, there is death near. If the hair divides itself as if artificially, or the eyebrows are contracted and very much declined; and if the eye-lashes fall off suddenly, then is death to be instantly apprehended. The person that cannot swallow any food placed in his mouth; whose head cannot sustain itself erect, but hangs down helplessly; who loses his consciousness, yet gazes stead-fast, loses his life in a day. Whether a patient is strong or weak if when raised up he, cannot sustain himself erect and repeatedly swoons away, then he must be known as assailed by a fatal malady. Always lying down supinely, distorting the legs, or continually stretching the legs, are the symptoms of approaching death. He whose hands, feet, and breath are cold, whose breath is breaking, or whose respiration resembles the mounting of a crow on wings, has death hard by. He who has unremitted sleep, i. e. whose sleep refuses to go off altogether; or who has lost his slumbers altogether, or who attempting to utter something, swoons away, has a disease which is incapable of

being cured. He who licks his upper lip and has eructations, or who converses with ■ dead person, has death beside him. He whose mouth, nose, eyes and pores of the body bleed, has death at hand ; but this must not be taken as a fatal symptom in a case of poisoning. He whose *Vātāshthilā* appearing in the chest, courses upwards and brings on extreme pain and disrelish for food, has his death near. If a flux arising independently, i. e. not being a concomitant of any other disease, courses upwards from the feet of a male ; or, beginning from the mouth, courses downwards in the case of a female, then when the flux reaches the anus, death occurs. If flux affects the penis or the testicle of a person having asthma or coughing, and if he has diarrhœa, fever, hiccup, and vomiting then the patient's life is certainly to be despaired of. When perspiration, extreme burning, hiccup, and hard breathing are present they destroy the life of a powerful person. If the tongue is brown, the left eye lowered, and the breath of the mouth foul, then death happens as a matter of course. If the face is fearful, the feet are covered with sweat, and the eyes look disconsolate, then the sufferer expires for certain. When a person's body suddenly becomes light or heavy, his death is at hand. When his vomit smells like mud, fish, fat, oil, *ghee*, or a crushed flower, the person expires for certain. A person whose mind is centreless,

i. e. whose mind does not rest upon any one thing, dies of a certainty. If fever, diarrhea and flux lessen the force of each other, and if any of them, materially diminishing the vigor of another sprung previously, grows powerful itself, and if the patient's strength and flesh fall off, the malady is incapable of cure. If a patient grows exceedingly feeble, and if his hunger and thirst are not appeased with agreeable, sweet and healthy meats and drinks, then his death is present. If *Prabhikā*, shooting pain in the head, extreme sharp pain in the anus at the time of passing stool, thirst, and waste of strength, occur simultaneously, then the patient's death must be known as at hand. Improper diet and ways of living, acts done in a former birth, and instability of life—these three are the causes of the destruction of a person. (3)

सुहृदो यांच पश्यन्ति व्याधितो वा स्वयं तथा ।
 स्नेहाभ्यक्तशरीरस्तु करभव्यालगर्हभैः ॥
 वराहैर्मांसं हि वैष्वापि यो यायादक्षिणासुखः ।
 रक्ताम्बरधरा कृष्णा हसन्ती सुक्तमूर्च्छजा ॥
 यं याकर्मति वक्त्रा स्त्री नृत्यन्ती दक्षिणासुखं ।
 अन्त्यवसायिभिर्यो बालघ्यते दक्षिणासुखः ॥
 परिवर्जितेन च यापि प्रेताः प्रव्रजितास्तथा ।
 मूर्च्छन्याधायते यस्तु श्वापदैर्विह्वलताननैः ॥
 पितृभ्यः ॥ तैलञ्च यो वा पक्वेऽवसीदति ।

पङ्कमदिग्धगात्रो वा प्रवृत्त्येत् प्रहृष्टेक्षया ॥
 निरम्बरश्च यो रक्तां धारयेच्छिरसि स्रजं ।
 यस्य वंशो नलो वापि तालो बोरसि जायते ॥
 यं वा जत्सो असेद्यो वा जननीं प्रविशेक्षरः ।
 पर्वताग्रात् पतेद्यो वा श्वमे वा तणसाहते ॥
 क्षियते स्रोतसा यो वा यो वा सौण्डर्यमवाप्नुयात् ।
 पराजीयेत वथेत काकाद्यैर्ध्वान्निभूयते ॥
 मन्तनं तारकादीनां प्रणाशं दीपचक्षुषोः ।
 यः पश्येद्देवतानां वा प्रकम्पमयनेस्तथा ॥
 यस्य छद्भिर्ज्वरेको वा दण्डनाः प्रपतन्ति वा ।
 शास्त्रज्ञो विंशुक्तं यूपं वल्लीकं पारिशद्वकं ॥
 पुष्पाञ्जं कोविदारं वा चित्तां वा योऽधिरोहति ।
 कार्पासतैलपिण्याकखोशानि खयणं तिलान् ॥
 लभेताञ्जीत वा प्रकम्पसं यच्च पिबेत् सुरां ।
 स्वस्थः स लभते व्याधिं व्याधितो मृत्युमृच्छति ॥
 यथास्वं प्रकृतिस्नाप्नो विस्मृतो विहृतश्च यः ।
 पिन्नाकतो दिवाहृष्टो भवन्त्यफलदास्तु ते ॥
 उत्तरितानां शुभा सख्यं कपिशय्यन्तु शोषिणां ।
 उन्मादे राक्षसैः प्रेतैरपसारैः प्रवर्त्तनं ॥
 भेदातिसारिणोऽप्यपानं स्नेहस्य कुष्ठिनां ।
 शुल्बे ह्यु स्थावरोत्पत्तिः कोष्ठे शूक्ष्मं शिरोरुजि ॥
 शङ्कुलीभक्षणं कर्हग्रामध्वा श्वासपिपासयोः ।
 चारिद्रं भोजनं वापि यस्य स्यात् पाण्डुरोगिणः ॥
 रक्तपित्तो पिबेद्यच्च शोणितं स विनश्यति ॥ ४ ॥

Susruta says,—The person that in a dream sees himself or any friend of his as attacked with any ailment; who dreams that, smearing his person with oil or clarified butter, he is coursing southwards mounted on a buffalo or a boar, or that he sees a dark female with hair flowing down, clad in red attire, is coursing southwards binding him fast and dragging him, laughing and singing all the while; who dreams that he is being dragged towards the south by Antyavasāyis,* that he is embraced by a ghost or a mendicant; who dreams that a ferocious animal with a deformed face, such as a tiger, is smelling his head; who in a dream drinks oil or honey, or sinks into the mire, or laughs and dances, having smeared his body with mire, or, being stark naked, wears a red garland on his head; who dreams as if he were swallowed up by a fish; who dreams as if he were entering into the body of his mother; who dreams that bamboos, or *Nala*,† or a palmyra palm, are growing on his breast; who dreams that he is defeated, killed and overpowered by crows, etc.; who dreams of stars dropping or a lamp extinguished; who loses his sight; who in a dream sees a deity, or perceives an earthquake; who has vomiting and purging; whose teeth fall off; who ascends a golden tree

* Persons of a low caste engaged in performing the last rites of the dead, and living in cemeteries.

† A kind of grass.

having *simūl*, *palasa* or *nimva* flowers, or ascends a *yupa* or an ant-hill or ■ funeral pyre ; who in a dream receives cotton, oil, *pinyāka*, iron, salt, or sesame, or eats rice or drinks wine ; if healthy, is attacked with some distemper, and if he already has any malady, expires thereof. If ■ person attacked with fever dreams that he is friends with a dog, if one suffering from ■ sinus dreams that he is friends with a monkey, if one suffering from insanity, dreams that he is friends with a *Rākshasa*, if a person attacked with epilepsy dreams that he is friends with a goblin, if a patient suffering from gonorrhea or diarrhea, dreams that he is drinking water, or when a leper dreams of drinking some oily liquid, or when a person having *Gulma*, dreams that a tree is growing in his viscus, or when one having a brain-disease dreams of a tree growing in his head, if a person attacked with vomiting dreams that he is feeding on cakes, or if one attacked with jaundice dreams that he is taking turmeric, or if a patient suffering from hemoptysis dreams of drinking up blood,—he breathe his last. 4.

स्वभावप्रसिद्धानां शरीरैकदेशानामन्यथाभावित्वं शरण्याय । सद्दु-
यथा—शुक्तानां कृष्णता कृष्णानां शुक्तता रक्तानामन्यवर्णत्वं स्थिरा-
णामस्थिरत्वं कृदुनां स्थिरता चलानामचलत्वमचलानां चलता
ष्ट्यूनां संचिप्यत्वं संचिप्यानां ष्ट्यूता दीर्घाणां ह्रस्वत्वं ह्रस्वानां दीर्घ-
ताऽपतनधर्माणां पतनधर्मात्वं पतनधर्माणापतनधर्मात्त्वमफलाश्च

शैत्यौष्णप्रक्षैभ्ररौक्ष्यप्रसम्भवेवर्णवसदनश्चाङ्गानाम् । स्वेभ्यः
स्थानेभ्यः शरीरैकदेशानामवस्रस्तोत्क्षिप्तभ्रान्तावक्षिप्तपतितविस्तृता-
निर्गतान्तर्गतगुरुलघुत्वानि । प्रवालवर्णव्यङ्गप्रादुर्भावोऽकस्मात् । शिरा-
ण्याश्च दर्शनं खलाटे नासापंगे वा पिङ्गकोत्पत्तिः । खलाटे प्रभात-
काले वा खेदः । नेत्ररोगादु विना वायुप्रवृत्तिः गोभयधूर्णप्रकाशस्य
वा रजसो दर्शनं उत्तसाङ्गे निलयनं वा कपोतकङ्कप्रवृत्तीनां । सूत्र-
पूरीषट्चिरश्चञ्जानानां तत्प्रणयो चञ्जानानाम् । स्तनमूलहृदयोरऽसु-
च मूलोत्पत्तयः । मध्ये मूत्रमूत्रमन्तेषु परिस्थायित्वं विपर्ययो वा
तथाप्राङ्गे श्वयथुः । शोथोऽङ्गपक्षयोर्वा नष्टहीनविकलविकलस्वरता ।
विषमपुष्पप्रादुर्भावो वा दन्तस्रग्धनखशरीरेषु । यस्य वायु कफ-
पुरीषरेतांसि निमज्जन्ति । यस्य वा इष्टिमण्डले भिन्नविकृतानि
रूपाण्यालोक्यन्ते । स्नेहाभ्यक्तकेशाङ्गं सूय यो भाति । यच्च दुर्बलो
भक्तक्षेपातिसाराभ्यां पीड्यते । कासमानश्च तृणाभिभूतः । क्षीण-
मूर्ध्निभक्तक्षेपयुक्तः । सफेनपूयरुधिरोद्दामी हतस्वरः मूलाभिपक्षश्च
मनुष्यः । मूत्रकरधरणवदनः क्षीणोऽक्षदेवी स्रस्तपिशिङ्कांस-
पाणिपादो ज्वरकासाभिभूतः । यस्तु पूर्वाङ्गे चक्रेणपराङ्गे कर्हयत्य-
विदग्धमतिस्मार्थ्यते वा ज्वरकासाभिभूतः । आसान्निध्यते ।
यस्तपहुविष्णुपनु यच्च भूभौ गतति स्रस्तसुष्कः स्रस्व नेदोभग्न-
पीथः मनश्चेह्नश्च मनुष्यः । प्राग्विशुध्यमाणहृदय आर्द्र-
शरीरो यच्च लोष्ठं लोष्ठेणाभिहन्ति काष्ठं काष्ठेन तृणानि वा
स्निग्धं । अधरोष्ठं दशत्युत्तरोष्ठं वा छेदि । आलुञ्जति वा कणौ
केशांश्च ।

चिकित्स्यमानः सम्यक् च विकारो योऽभिवर्तते ।

प्रक्षीणवक्त्रमांसस्य लक्षणं तद्गतायुषः ॥

निवर्त्तते मृदाव्याधिः सङ्घसा यस्य देहिनिः ।

न चाहारफलं यस्य दृश्यते स पिनश्यति ॥

एतान्यरिष्टरूपाणि सभ्यग् बुध्येत यो भिषक् ।

साध्यासाध्यपरीक्षायां स राज्ञः सम्मतो भवेत् ॥ ५ ॥

The reversal of the normal condition of any part of the body must be known as a sign of approaching death ; such as the turning of a fair complexion into a dark one ; or of a dark into a fair one ; of a red color into a different hue ; or the turning of a calm demeanour into a restless one ; of a restless demeanour into a mild one ; of fatness into emaciation or of emaciation into fatness ; of ■ tall stature into a short one, or of a short into a long one ; or a limb suddenly growing cold, or hot, smooth, or rough, discolored, or depressed. If a limb lapses from its locality, is raised upwards or moved downwards, protrudes itself, is drawn in, or seems very heavy or light,—this state is also ■ reversal of the natural order. If red circular stains suddenly appear on the person, the veins come out on the forehead, and eruptions are seen at the trunk of the nose ; if there is sweat on the forehead in the morning ; if tears flow even in the absence of any disease affecting the eyes ; if dust resembling the ashes of cowblakes is visible over the head ; if ■ *Kanka, pigeon or any other bird* drops on the head ; if urine and excreta are profusely

discharged even in the absence of eating ; or if there is the want of them even when one has fed ; if pain is felt at the roots of the udders, the heart or the chest ; if a limb has swelling in the middle and is lean at the other parts, or is lean in the middle and swells at the other parts ; if there is flux affecting one-half of the body, and the entire body is dry ; if the voice goes off altogether, or becomes feeble, nerveless, or dissonant ; if spots appearing like fading flowers show themselves on the face, the finger-nails, teeth, etc. ; if the phlegm, excreta, and semen, sink in water : if various deformed images are seen, the body appears as if smearedⁿ with oil, disrelish and extreme feebleness appear in diarrhea, extreme thirst displays itself in catarrh, and there are feebleness, vomiting, and disrelish, vomiting of blood mixed with froth and pus ; and if the patient suffers agonising sharp pain,—then death is at hand. He that has flux in his hands, feet and mouth, who is weak, who has disrelish, the calves of whose legs, and whose shoulders, arms and legs are tremulous, and who has high fever and coughing,—has death near him. If an asthmatic patient throws up in the afternoon undigested food taken in the forenoon, or if he passes stools, and, further, is overcome by fever and cough, he has to renounce his hope of life. The person that, crying like a goat, drops down to the earth, whose testicle is tremulous and whose

male organ is inert, whose neck hangs helplessly down, and whose generative organ loses in vitality entirely,—will soon breathe his last. He whose body first grows dry and then is wet, and who strikes a stone with a stone or one piece of wood with another, or is engaged in cutting grass,—will certainly expire. He who bites his nether lip or licks his upper one, or who pulls at his ears or hair, must in a short time renounce his body.

A disease which, although having the benefit of adequate treatment, goes on increasing, and in which the patient becomes enfeebled and loses in flesh, must be known to be incurable. If a serious illness suddenly ceases, yet the patient's diet produces no perceptible amount of strength, it must be known as fatal. One, that acquainted with these fatal symptoms, becoming capable of distinguishing between curable and incurable, is fit to be the physician of even a king. (5)

उपद्रवैस्तु ये क्षुष्टा व्याधयो यान्त्यवार्थताम् ।

रसायनाहुविना वत्स तान् शब्देकमना नम ॥

वातव्याधिः प्रमेहश्च कुष्ठमर्थो भगन्दरः ।

अशरी मूढगर्भश्च तथैवोदरमष्टमम् ॥

अष्टावेते प्रकृत्यैव दुश्चिकित्स्या भङ्गागदाः ।

ग्राणमांसक्षयश्वासतृष्णाशोषवमिज्वरैः ॥

मूर्च्छांतिसारहृक्काभिः पुनश्चैतैरुपद्रुताः ।

वज्रनीया विशेषेण भिषजा सिद्धिचिच्छता ॥
 मूनं सुप्तत्वं भग्नं कम्पाघ्नाननिपीडितम् ।
 नरं रजार्त्तिसन्तश्च वातव्याधिर्विनाशयेत् ॥
 यथोक्तोपद्रवाधिप्रसूतिप्रसूतमेव वा ।
 पिडका पीडितं गाढं प्रमेहो हन्ति मानवम् ॥
 प्रभिलं प्रसूताङ्गञ्च रक्तनेत्रं हतस्वरम् ।
 पञ्चकर्मायुष्यतीतं कुष्ठं हन्तीह कुष्ठिनम् ॥
 त्वणारोचकम्पूलात्समतिप्रसूतशोणितम् ।
 शोफातिसारसंयुक्तमशौव्याधिर्विनाशयेत् ॥
 धातमूत्रपुरीषाणि क्रिमयः शुक्रमेव च ।
 भगन्दरात् प्रसूयन्ति यस्य तं परिवर्जयेत् ॥
 प्रसूताभिद्वयं रक्तमूत्रं रगन्धितम् ।
 अश्वरी क्षपयत्याशु सिकताशकंरान्विता ॥
 गर्भकोषपरासङ्गो मक्षलो योनिसंहतिः ।
 हन्यात् स्थिरं मूढगर्भं यथोक्ताश्चाप्युपद्रवाः ॥
 पार्श्वभङ्गासविद्वेषशोफातिसारपीडितम् ।
 यिरिक्तं पूर्यमाणञ्च वर्जयेदुदरार्धितम् ॥
 यस्ताम्यति विसंज्ञश्च येते निपतितोऽपि वा ।
 पीतार्धितोऽन्तरुष्यश्च ज्वरेण म्रियते नरः ॥
 यो हृष्टरोमा रक्ताक्षो हृदि संघातशूलवान् ।
 नित्यं यक्तेऽथ चोच्छ्वःस्यात् तं ज्वरो हन्ति मानवम् ॥
 चिकित्सासपिपासात्तं मूढं विम्रान्तलोचनम् ।
 सन्ततोच्छ्वासिनां क्षीणं नरं क्षपयति ज्वरः ॥
 आयिलार्त्तं प्रताम्यन्तं निद्रायुक्तमतीव च ।

क्षीणशोणितमांसञ्च नरं क्षपयति ज्वरः ॥

श्वासमूलपिपासात्तं क्षीणं ज्वरनिपीडितम् ।

विशेषेण नरं वृक्षसतीसारो विनाशयेत् ॥

शुक्लाक्षमक्षेष्टारमूर्ध्वश्वासनिपीडितम् ।

वृक्षेण वल्लभेहन्तं यच्छा हन्तीह मानवम् ॥

श्वासमूलपिपासान्नविक्षेपग्रन्थिमूढताः ।

भवन्ति दुर्बलत्वञ्च गुल्मिनो मृत्युमेध्यतः ॥

प्राघ्नातं वृक्षनियन्दं कर्द्दिष्टिकादुन्वितम् ।

रुजाश्वाससमानिष्टं विद्रधिनाशयेन्नरम् ॥

पाण्डुदन्तनखो यस्य पाण्डुनेत्रस्य मानवः ।

पाण्डुसंघातदर्शी च पाण्डुरोमी विनश्यति ॥

लोहितं कर्द्दयेद्यस्य वल्लभो लोहितेक्षणः ।

रक्तानाञ्च दिशां द्रष्टा रक्तपिच्छी विनश्यति ॥

अवाङ्मुख स्तूग्नखो वा क्षीणमांसवशो नरः ।

जागरिष्णुरसन्देहसन्नादेन विनश्यति ॥

वल्लभोऽपस्वरन्तस्तु प्रक्षीणं चक्षितभ्रुवम् ।

नेत्राभ्याञ्च विकुर्वाणमपसारो विनाशयेत् ॥ ६ ॥

We shall now treat of the violent symptoms that indicate incurability. Gout, spermatorrhea, leprosy, piles, fistula, gravel, *mūrhagarbha*,* and the eight kinds of bowel complaints, are generally difficult of cure. Specially, if those diseases are

* (1) A bad presentation of the child at birth causing difficult delivery. (2) A dead foetus.

accompanied by debility, falling off of flesh, hard breathing, thirst, sinuses, vomiting, fever, swooning, diarrhea, or hiccup, then the ailments are absolutely incurable. If a gouty person has flux, insensibility of the skin, break-down, shivering, intumescence and extreme soreness, the death of the patient is inevitable. If a person suffering from spermatorrhea has the symptoms already mentioned; further, if he discharges profuse quantities of urine, and if eruptions appear attended with extreme pain, then his death is even more certain. If a leper has his skin burst, if it discharges foul matter, if his eyes become red, and his voice is cracked, and if he does not derive any benefit from the five processes--vomitting, purging, etc., the hope of his life must be let go. If a patient attacked by piles has thirst, disrelish, sharp pain, excessive bleeding, flux and diarrhea, he will certainly expire. If the fistula of a person attacked by that disease passes wind, urine, excreta, worms and semen, then the malady is incurable. If a person having gravel, *Sikātā*, or *Sarkarā*, has his navel and testicle affected with flux, if he has stranguary, and if he writhes in pain, then is his case incurable. If there is excessive shooting pain in the uterus, the vagina is covered, and other pains are present, then a woman dies of bad presentation of the child. If in dropsy, the sides sink down, and there are disinclination for food, flux, and

diarrhea, and if the abdomen remains full in spite of purging, the patient is perfectly cheerless, and unconscious, and has shivering, although he at the same time is burning internally,—his death is inevitable. If in fever there is horripilation, the eyes are red, and there is sharp pain in the chest, and respiration through the mouth,—the patient must pay his debt to nature. When a fever patient has hiccup, thirst, hard breathing, unconsciousness, wildness and dullness of the eyes, and constant strong breathing,—his death is a matter of absolute certainty. If in fever the patient's eyes look turbid, he is utterly cheerless, and has excessive sleep, waste of blood and flesh,—the fever, will carry him off. A diarrhea accompanied by asthma, sharp pain, thirst, weakness, and fever, is fatal, specially to old people. If a phthisical person has white eyes, disrelish for food, and an upward breath, and if he frequently passes painful urine, he dies for certain. If one suffering from Gulma has hard breathing, sharp pain, thirst, disrelish for food, and debility; and if his Gulma disappears all of a sudden, then he will expire. If while suffering from phlegmonoid inflammation, one has intumescence, stranguary, vomitting, hiccup, thirst, extreme pain, and hard breathing, he is incapable of being brought round. If in jaundice, the patient's teeth, finger-nails and eyes turn pale,

and if all around objects appear to him as of the same color, his death is certain. In hemoptysis, repeated yellow vomit, the redness of the eyes, and the appearing of all sides as red, are certain signs of approaching expiry. The insane person that ever has his head raised or lowered, whose flesh and strength run to waste, and who has insomnia, has his days numbered. If in epilepsy the patient repeatedly swoons away, has weakness, moves about his eye-brows, and distorts his organs of vision, he has his sands run out. (6)

नानापुष्पोपसो गन्धो यस्य वाति दिवानिशम् ।

पुष्पितस्य वनस्येव नानाद्रुमलतावतः ॥

तमाहुः पुष्पितं धीरा नरं नरणलक्षयैः ।

स वै संवत्सराद्देहं जहातीति विनिश्चयः ॥

एवमेकैकघः पुष्पैर्यस्य गन्धः समो भवेत् ।

इष्टैर्वा यदिवानिष्टैः स च पुष्पित उच्यते ॥

तदुद्ययः चन्दनं कुष्ठं तगरागुरुणी मधु ।

माख्यं मूत्रपुरीषे वा कृतानि कुशपानि वा ॥

ये चान्ये विविधात्मागो गन्धा विविधयोनयः ।

तेऽथनेनानुमानेन विज्ञेया विवृतिं गते ॥

अदस्त्वाप्यतिदेशार्थं लक्षणं गन्धसंश्रयम् ।

वक्ष्यामि यदभिज्ञाय भिषङ् नरणगादिषेत् ॥

वियोनिर्यित्वरो यस्य गन्धो गात्रेषु दृश्यते ।

द्रष्टो वा यदिवानिष्टो न स जीवति तां समाप्नु ॥

एवावद्गन्धविज्ञानं रसज्ञानमतः परम् ।

आतुराणां शरीरेषु यज्यागो विधिपूर्वकम् ॥

यो रसः प्रकृतिस्थानं नराणां देहसम्भवः ।

स एषां शरीरे काले विकारान् भजते बह्वन् ॥

कश्चिदेवाह वैरस्यमत्यर्थमुपपद्यते ।*

स्यादुत्थमपरश्चापि विपुलं भजते रसः ॥

तन्मनेनानुमानेन विद्याद्विकृतिमागतम् ।

मनुष्यो हि मनुष्यस्य कथं रसमवाप्नुयात् ॥

सत्त्विकाश्चैव दंशाश्च मशकाश्च पिपीलिकाः ।

विरसादपसर्पन्ति शन्तोः कायान्मूर्धतः ॥

अत्यर्थरसिकं कायं कालपक्षस्य देहिनिः ।

अपिस्नातातुलिप्तस्य भृशमायान्ति सर्व्वशः ॥

यान्येतानि मयोक्तानि लिङ्गानि रसगन्धयोः ।

दुष्पितस्य नरस्यैतैः फलं शरणमादिशेत् ॥ ७ ॥

As various kinds of fragrance spring up in a forest furnished with various kinds of trees and creepers, so in the persons of some people are perceived divers kinds of perfumes or flowers, going under the name *pushpita* (blossomy). A *pushpita* person dies within the space of a year. In the same way, any particular perfume or malodour that springs from the body of an individual, is also called a *pushpita*. This one also expires for certain within that same year. If the patient

smells of sandal, *Kura*, *Tagara*, *Aguru*, honey, flowers, urine, excreta, a corpse, or any of various other objects, this augurs ill for him. Broadly speaking, if any unnatural or unusual smell comes out of the body of a person, whether it be fair or 'foul, this must be known as a sign of death. Such a person's life does not even stretch to the other side of that very year. We have thus treated of the knowledge of smells; we shall now enter upon the subject of tastes. At the last stage of a person's mortal pilgrimage the flavours of his body are quite other than what they were during the natural condition of his system; one flavour tastes very pleasant, while another is the reverse of delightful. Need there is none, however, to actually taste the flavours; their respective characters are capable of being ascertained through inference. When the flavours of the body turn horribly distasteful, gad-flies, flies, knats, and ants move away from beside the body of the patient; while if the flavours are exceedingly sapid, flies, etc. do not seek to shun the patient's person,—nay, even when the patient, having bathed, has smeared his person with some ointment, they sit down upon it. From the appearance of all those symptoms that I have mentioned above as connected with flavour and smell pertaining to a *pusk-pita* person, one should authoritatively assert that death is imminent. 7.

कतमानि शरीराणि व्याधिमन्ति गच्छासुने ।
 यानि वैद्यः परिहरेद् येषु कर्म न सिध्यति ॥
 इत्यात्रेयोऽग्नियेषेन प्रश्नं पृष्टः सुदुर्वचम् ।
 आश्वत्थे यथा तस्यै भगवांस्तत्त्रिवोधत ॥
 यस्य वै भाषमाणस्य रुजतूष्णसुरो भृशम् ।
 अक्षश्च च्यवते सुप्तं स्थितं चापि न क्षीर्यति ॥
 बलश्च क्षीयते यस्य तृष्णा चाभिप्रवर्तते ।
 जायते हृदि शूलश्च तं भिषक् परिवर्जयेत् ॥
 हिक्का गम्भीरजा यस्य शोणितश्चातिसार्यते ।
 न तस्यै भेषजं दद्याद् स्वरक्षान्वेयशासनम् ॥
 आनाहश्चातिसारश्च यमेतौ दुर्लभं नरम् ।
 व्याधितं विद्यतो योभौ दुर्लभं तस्य जीवितम् ॥
 आनाहश्चैव तृष्णा च यमेतौ दुर्लभं नरम् ।
 विद्यतो विजहत्येनं प्राणा नातिचिरात्तरम् ॥
 उत्तरः पौष्पाङ्गिको यस्य शुष्कः कासश्च दारुणः ।
 बलमांसविहीनस्य यथा प्रेतस्तथैव सः ॥
 यस्य भूतं पुरीषश्च व्यधितं संप्रवर्तते ।
 निरुग्निणो जठरिणः श्वसनो न स जीवति ॥
 श्वयथुर्यस्य कुक्षिस्थो हस्तपादं विसर्पति ।
 जातिसङ्घं स संक्षेप्य तेन रोगेण चम्ब्यते ॥
 श्वयथुर्यस्य पादस्थस्तथा स्तस्ते च पिण्डिके ।
 सोदतश्चाप्युभे शङ्गे तं भिषक् परिवर्जयेत् ॥
 शून्यहस्तं शून्यपादं शून्यगुह्योदरं नरम् ।
 क्षीनवर्णवलाहारभोषधैर्नोपपादयेत् ॥

जरोमुक्तो बह्वः श्लेष्मा नीलः पीतः सलोहितः ।

सततं च्यवते यस्य दूरात्तं परिवर्जयेत् ॥

हृष्टरोमा सर्द्विशूलः शूनः कासज्वरार्हितः ।

क्षीणमांसो नरो दूरादुवज्जर्गो वैद्येन जानता ॥

त्रयः प्रकुपिता यस्य दोषाः कष्टाभिलक्षिताः ।

क्षयस्य बलहीनस्य नास्ति तस्य चिकित्सितम् ॥

ज्वरांतिसारौ शोकान्ते श्रययुवां तयोः क्षये ।

दुर्धनस्य विशेषेण नरस्यान्ताय कल्पते ॥

हृत्पुन्यान्मृत्पुष्पा बलह्रासोऽतिमात्रया ।

प्राणाश्चोरंसि वर्धन्ते यस्य तं परिवर्जयेत् ॥

ताम्यतायच्छते शर्मं न किञ्चिदपि बिन्दति ।

क्षीणमांसबलाहारो सुसूर्पुश्चिरात्तरः ॥

विरुद्धयोनयो यस्य विरुद्धोपक्रमा भयम् ।

वर्धन्ते दाह्या रोगाः शीघ्रं शीघ्रं स हन्यते ॥

बलं विज्ञानमारोग्यं यच्छणीमांसशोणितम् ।

एतानि यस्य क्षीयन्ते क्षिप्रं क्षिप्रं स हन्यते ॥

विकारा यस्य वर्धन्ते प्रकृतिः परिहीयते ।

सहसा सहसा तस्य मृत्युर्हरति जीवितम् ॥

इत्येतानि शरीराणि व्याधिगन्ति विवर्जयेत् ।

न ह्येषु धीराः पश्यन्ति सिद्धिं काञ्चिदुपक्रमात् ॥

The sage *Agnivesha* asked his own spiritual preceptor, the worshipful *Atreya*, this difficult question, "O mighty ascetic, what — those diseased persons that should be renounced by the

physician, and should not be treated by the latter?" Thereat the reverend one replied: "Do thou understand this. He the upper half of whose breast feels pain at the time of speaking, who throws up what he has eaten, and in whose stomach the food remaining is not digested, whose strength wastes away, whose thirst increases, and who, further, has a sharp pain,—meets with his fate inevitably. He who has deep hiccup as well as bloody diarrhea, will certainly expire. If a very enervated person suffering from a disease, is attacked by epistaxis or diarrhea, he can scarcely come off safe. If a weak person has both epistaxis and thirst, his death is near him. Fever in the forenoon, terrific dry coughing, waste of strength, and falling off of flesh, all these occurring together, bring about death. If a diarrheic patient has concomitancy of urine and stool, if his heat disappears, and he has asthma, —he breathes his last. If a person's flux appearing in the abdomen, comes to the hands and feet, he dies of a certainty. He whose hands and feet have flux, the calves of whose feet are tremulous, and whose temples are depressed, will for certain meet with his final hour. Flux in the anus, hands, feet and abdomen, alteration of complexion, loss of strength, and the falling off of the appetite, lead to the destruction of the patient. If yellow, blue, or red phlegm comes

out of the cavity of the heart, the patient's death is certain. When horripilation, wetting of the cloth with urine, flux, cough, fever, and waste of flesh, occur together, the sufferer has his end near. When the three humours are exceedingly 'enraged', and the patient loses his strength and plumpness, the hope of his life must be given up. If after the departure of flux, a diarrheic fever succeeds and is in its turn succeeded by flux coming again, and if at the latter stage the patient is greatly exhausted, then, you must know, he will go 'or his' long journey shortly. He who has lost the motor action of his jaws and the tendon forming the nape of the neck, has extreme waste of energy, and has vital power residing only in the chest,—has a short lease of life. Loss of cheerfulness, regret, stupor of the mind, loss of flesh, waste of strength, and lapsing of the appetite—these, occurring together, lead directly to death. When exceedingly serious ailments owing their respective origins to conflicting causes, and severally capable of being removed through contrary treatments,—go on increasing apace, the patient dies of certainty. When his strength, cognition, health, *Grahani*,* flesh and blood begin to decay speedily, you must infer the approaching decease of the patient. He whose malady increases and whose nature changes all of a sudden, dies out of hand. 8.

* The tube of the stomach.

यस्य श्यावे परिध्वस्ते हरिते चापि दर्शने ।
 आपन्नो व्याधिरन्ताय ज्ञेयस्तस्य विजानता ॥
 निःसंज्ञः परिशुष्कास्य संविद्धो व्याधिभिश्च यः ।
 उपरुक्तायुषं ज्ञात्वा तं धीरः परिवर्जयेत् ॥
 हरिताश्च शिरा यस्य लोमकूपश्च संघृताः ।
 सोऽन्ताभिलाषी पुरुषः पित्ताक्षरणमञ्जुते ॥
 शरीरान्ताश्च शोभन्ते शरीरश्चोपशुष्यति ।
 यलश्च ह्रीयते यस्य राजयक्ष्मा निवृन्ति तम् ॥
 अंसाभिलाषो हिक्का च कर्त्तुं शोणितस्य च ।
 आनाहः पार्श्वमूलश्च भवत्यन्ताय शोषिणः ॥
 मातव्याधिरपस्मारी कुष्ठी शोफो तथोदरी ।
 शुक्ली च मधुमेही च राजयक्ष्मी च यो नरः ॥
 अचिकित्स्या भवन्नेतरे यलमांसक्षये सति ।
 अन्येष्वपि विकारेषु तान् भिषक् परिवर्जयेत् ॥
 विरेचनहृतानाहो यस्तृष्णातुगतो नरः ।
 विरिक्तः पुनराश्नाति यथा मेतस्तथैव सं ॥
 मेयं प्राप्तुं न शक्नोति कण्ठस्य च मुखस्य च ।
 उरसश्च विशुष्कत्वादुयो नरो न स जीवति ॥
 स्वरस्य दुर्बलीभावं हानिञ्च यलपर्ययोः ।
 रोगवृद्धिमयुक्त्या च वृद्धा शरणमादिशेत् ॥
 कर्द्धश्वासं गतोऽप्ययं मूलोपहतवङ्क्षणम् ।
 शमं चानधिगच्छन्तं दुष्टिमान् परिवर्जयेत् ॥
 यं नरं सहसा रोगो दुर्बलं परिसृज्यति ।
 संशयग्राप्तमात्रेयो जीवितं तस्य गम्यते ॥

निष्ठुते यस्य दृश्यन्ते वणां वज्रविधाः पृथक् ।
 तच्च सीदत्यपः प्राप्य ■ म जीवितुमर्हति ॥
 पित्तसृष्णासृगं यस्य घङ्गो प्राप्य विमूर्च्छति ।
 स रोगः यङ्गको नाम्ना विरात्राहन्ति जीवितम् ॥
 सफेनं रुधिरं यस्य सुहृरास्यात् प्रमुष्यते ।
 मूलैश्च तुद्यते कुक्षिः प्रत्याख्येयः स ताडयः ॥
 वलनांसच्चयस्तीव्रो रोगहृत्तिररोचकः ।
 यस्यासुरस्य लक्ष्यन्ते तीक्ष्णहानि न जीवति ॥ ६ ॥

He whose eyes are brown, or yellow-hued, and are bereft of sight, has a fatal disease. Loss of consciousness, sores in the face, and ■ complication of ailments, lead to the death of the sufferer. The prominence of green blood-tubes, stoppage of the pores of the skin, and an inclination for acid substances, bring ■ patient ill of a bilious distemper to death's door. Flux at the hands and feet and a gloss thereon, dryness of the other members, and loss of strength,—indubitably bring destruction down upon a phthysical patient. In phthisis, pain in the shoulders, hiccup, vomiting blood, epistaxis, and sharp pain in the sides, certainly lead to death. In these eight diseases,—*viz.*, gout, epilepsy, lepra, flux, bowel-complaints, *gulma*, *madhumeha*, and phthisis, if there is loss of strength and flesh, death will occur speedily; in other ailments as well, if the sufferer loses strength

and flesh, his recovery is difficult. If after epistaxis has been stopped through the use of purgatives, there is extreme stress of thirst, and if epistaxis again raises its head, then the death of the sufferer nothing can hinder. If in consequence of the dryness of the mouth, the throat and the chest, the patient cannot swallow even a liquid substance, then the hope of his life must be given up. Weakness of voice, loss of strength and complexion, and increase of the disease—these simultaneously occurring, death must be known as near. Breathing upwards, disappearance of heat, severe sharp pain in the groin, and stupor of the senses, being present, death must be judged as not very far. He whose cast-off cough shows divers colors, and sinks on being thrown into water, is even still more sure to pay his debt to nature. If Bile going in the wake of the heat of the system, takes refuge in the temporal region, and assimilates itself with the latter, then is produced the head-disease going under the name of *Sankha*. A person, attacked by this disorder, expires in three days. He through whose mouth froth mixed with blood momentarily comes out, and, in whose loins there appears a severe sharp pain, must be known to be near his exit. Excessive loss of strength, waste of flesh, and gradual increase of a disease, indicate that the sufferer's life will not last more than three days." 9.

स्वप्नेषु जम्बान् सुण्डांश्च रक्तकण्ठाभ्वराहतान् ।
 व्यङ्ग्यांश्च विकृतान् कृष्णान् सपाशान् सायुधानपि ।
 नम्रतो निम्नतश्चापि दक्षिणां दिशमाश्रितान् ॥
 षष्ठिषोडशखरारूढान् स्त्रीपुंसो यस्तु पश्यति ।
 स स्वस्थो लभते व्याधिं रोगी यात्येव पञ्चताम् ॥
 ऋधो यो निपतत्यश्वाज्जलेऽग्नौ वा फिलीयते ।
 चापदैर्हृन्त्यते योऽपि मत्स्याद्यैर्गिलितो भवेत् ॥
 यस्तु नेत्रे फिलीयेते दीपो निर्वीर्यतां व्रजेत् ।
 तैलं सुरां पिबेद्वापि लौहं वा लभते तिलान् ॥
 पक्ताक्षं लभतेऽश्नाति पिबेत् कुण्डत्रयं मातरम् ।
 स स्वस्थो लभते व्याधिं रोगी यात्येव पञ्चताम् ॥ १० ॥

Sārṅgadhara says :—He who sees in a dream
 a naked, bald person clad in sable or red apparel ;
 seeming to be mocking ; having deformed limbs
 of a dark hue ; holding a cord and weapons ;
 appearing to search something or be slaying some
 animal ; standing on the south ; or who sees a
 female mounted on a buffalo, a camel or an ass,—
 when hale, lapses into an ailment ; or if ill, dies
 of the disease. The person that (dreams that he)
 is falling down from a mountain or any other
 elevation, or that he is being transfused into water
 or fire, slain by some ferocious beast, or swallowed
 up by a fish, etc., or that his two eyes are abolish-
 ed ; or that a lamp is put out ; or that he is drink-
 ing oil or wine ; that he is having and eating

up iron, sesame or sweetmeat balls ; or that he is entering into the room of his mother,—if healthy, comes by a distemper ; or if already ill, breathes his last. 10.

सद्यस्तितिच्छतः प्राणान् खक्ष्यानि पृथक् पृथक् ।
 अग्निवेशं प्रपक्ष्यानि संष्टो येन ज्ञेयति ॥
 धाताणीषा तु संष्टा तिष्ठन्ती दारुणा हृदि ।
 तृणयाभिपरीतस्य सद्यो मुष्णाति जीवितम् ॥
 पिण्डके शिथिलीकृत्य जिहीकृत्य च नासिकाम् ।
 वायुः शरीरे विचरन् सद्यो मुष्णाति जीवितम् ॥
 भ्रूवौ यस्य व्युते स्थानादन्तर्दाहश्च दारुणः ।
 तस्य च्छिकाकरो रोगः सद्यो मुष्णाति जीवितम् ॥
 क्षीणशोणितमांसस्य वायुर्हृदगतिश्चरन् ।
 उभे मध्ये सभायस्य सद्यो मुष्णाति जीवितम् ॥
 अन्तरेण शुद्धं गच्छन् नाभिञ्च सङ्गसानिलः ।
 केशस्य वङ्क्षणौ गृह्णन् सद्यो मुष्णाति जीवितम् ॥
 हृदयञ्च शुद्धोभे गृहीत्वा भारुतो वली ।
 दुर्लभस्य विशेषेण सद्यो मुष्णाति जीवितम् ॥
 वङ्क्षणौ च शुद्धोभे गृहीत्वा भारुतो वली ।
 श्वासं सञ्जनयन् जन्तोः सद्यो मुष्णाति जीवितम् ॥
 नाभिं वस्तिं शिरो भूत्वं पुरीषश्चापि भारुतः ।
 विवध्य जनयन् मूलं सद्यो मुष्णाति जीवितम् ॥
 भिद्यते वङ्क्षणौ यस्य धातुमूलैः समन्ततः ।
 भिन्नं पुरीषं तृणा च सद्यः प्राणान् जहति सः ॥

शरीरं शोक्नितं यत्र यातयोक्तेन देहिनः ।
 गिह्नं पुरीषं तृष्णा च सद्यो जह्यात् स जीवितम् ॥
 आशयसमुत्थाना यत्र स्रात् परिकर्त्तिका ।
 तृष्णा रुदयश्चोद्यः सद्यो जह्यात् स जीवितम् ॥
 पक्वाशयसधिष्ठाय हत्वा संज्ञाञ्च गच्छतः ।
 कण्ठे घूर्णरक्तं कृत्वा सद्यो हरति जीवितम् ॥
 दन्ताः कर्दमचूर्णाभाः सुखं चूर्णकसन्निभम् ।
 सिन्धायन्ते च गात्राणि लिङ्गं सद्यो मरिष्यतः ॥
 तृष्णाश्वासशिरोरोगमोहदौर्बल्यं कुजनैः ।
 स्पृष्टः प्राणान् जह्यात्प्राणं यद्वज्रे देन चाक्षरः ॥ ११ ॥

Next AgniVesha speaks of symptoms betokening death in a day.

If there is a terrific *Vātashtilā* in the chest accompanied by extreme thirst, the patient dies in a day. If the calves of the legs become loose through the agency of air, the nose turns away, and the entire frame is overpowered, then the sufferer expires the same day. The lapsing of the eye-brows from their locality, furious internal burning, and hiccup, foreshadow death during the day. Extreme feebleness of blood and flesh, and the throwing upwards by air of the tendon forming the nape of the neck,—herald death in a day. If the air resorting to the anus and navel of the patient, seizes upon the groins, then death during the day must take place.

If air growing furious assails the chest and the anus of the patient, and if in consequence of this, he grows very, very weak, then will he expire within the limits of that very day. If air overpowers the groins and the anus, and if there is hard breathing present, death occurs in a day. If the navel and the hypogastric and pubic regions, as well as the head, the urine and excreta are overcome by air, and if at the same time there is sharp pain, life becomes extinct in a day. If the groins, severely sore in consequence of sharp pain brought on by air, bring on looseness of the bowels, and thirst, there is death in a day. He whose body is overcome with flux consequent on the influence of malign air, and who has looseness of the bowels, dies within that day. If when one has dysentery, there are sharp shooting pain in the rectum and severe soreness at that part, they are the signs of death taking place within a day. If air coming to the stomach, deprives one of one's senses, and produces rattling sounds in the throat, the person loses his life in a day. If the color of the teeth is like that of powdered clay, the face looks white like lime, and the body is covered with sweat, death follows in a day. Thirst, hard breathing, aching in the head, stupor, debility, the emission of indistinct sounds, and looseness of the bowels, betoken death within a day. II.

ललाटे मूर्ध्नि वा वस्तौ नीला यस्य प्रकाशते ।
 राजी बालेन्दुशुद्धिर्ना न स जीवितुमर्हति ॥
 प्रवालशुद्धिकाभास यस्य गाले गसूरिकाः ।
 उत्पद्याद्यु विनश्यन्ति न चिरात् स विनश्यति ॥
 ग्रीवावमूर्धौ वलवान् जिह्वाश्चयधुरेव च ।
 व्रणास्यगलपाकश्च यस्य पक्वं तसादिशेत् ॥
 संभ्रमोऽतिप्रलापोऽतिभेदोऽस्थामतिदारुणः ।
 कालपाथप्ररीतस्य त्वयमेतत् प्रवर्तते ॥
 अङ्घ्रास्यचस्रसो हृत्पद्मं प्रवेदि दर्शनच्छदौ ।
 भीतपादकरोच्छ्वासो यो नरो न स जीवति ॥
 आङ्गयन्तं समीपस्थं स्वजनं जनमेव वा ।
 मङ्गलमोहादृतमनाः पश्यन्नपि न पश्यति ॥
 अतिमृदुञ्चरा रोगाणां मनसश्च वलक्षयात् ।
 वाससुतुस्तजति क्षिप्रं शरीरी देहसंज्ञकम् ॥
 वर्णस्वरावग्निरवलं वागिन्द्रियगनोबलम् ।
 क्षीयतेऽसुक्षये निद्रा नित्या भवति वा न वा ॥ १२ ॥

If blue streaks resembling the crescent moon appear on the forehead, the head, or the abdomen, this must be understood as a fatal sign. His death is at hand on whose person coral-like poxes appearing, fade away. If one's neck getting twisted, has very great pain, if there are flux and *Vradhna* in the tongue, and the mouth and the throat are ripe, death is imminent. Extreme flurry, extremely incoherent talk, and extreme

pain in the bones, these three being present, death must be known as near. Laughing without any reason, licking of the lips, and coldness of the hands, feet, and the breath, are the signs of a speedy death. The person whose extinction is at hand, having his senses overspread with a mighty stupor, cries out loudly ; he does not, seeing, see a person beside him. Excessive increase of an ailment, and loss of mental strength, are signs of a speedy death. Loss of power of the huc, the voice, the appetite, the organs of speech, the organs of perception, and the mind, and uninterrupted slumber, or, on the other hand, an entire absence of sleep, are the signs of death. 12.

FINIS.

